

A Christian 691

1233.

2

FAMILY BUILDED BY GOD,

Directing all Governours of
Families how to act.

1. { Gods Timber and framing.
2. { Gods Foundation and upper building.
3. { Gods Finishing.
4. { Gods Furnishing.

The sum whereof is shewed after
the Epistle.

BY
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Pastour of the Church of God at *Austines*,
near *Pauls* gate in *Watling-Street*
in *London*.



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the gilded Lion in *Pauls Church-*
yard, 1651. 1652.



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TO

His dearly beloved Flock,
my good people of *Austines* near
Paul's stump in *London*,

ROBERT ABBOTT

Their aged and unworthy Pastour,
humbly wisheth all happinesse,
Externall, Internall,
Eternall.

Dearly beloved in Christ our common
S A V I O U R.

I Know not how little
time I shall be with
you here ; nor how
soon I shall goe home,
and be no more seen. I speak not
this of going to another place (I
am weary with tumbling ;) or
of not being seen among you
here : but of going the way of all
the

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the earth, and not being seen *after the manner of the living*. The Iewes in the midst of their worst troubles (except the last) complained that they had no *Prophet*, none that could tell them *how long*. I complain not, because it is an advantage not to know that time, that I may expect and prepare for it every day : but I am sure that none, except God be pleased to reveal it, can tell my time of abode in *this earthly Tabernacle*. I have now lived two, above the great *Clymaeter* all year : and it is a great wonder to me, that amidst so many vexations, and saddening griefes of mind, so many troubles, and tossings of body, and so many weakneses of mould, and temper, I should live even to this *houre*.

But

Dedicatorie.

But God will have it so, who still cuts out some work for me to do. I am humbly content, and doe with all chearfulnesse submit to our good God's pleasure. Though I desire rest, yet I refuse not labour at his command, or at his pointing providence.

I confesse that three things might put my heart upon the wing to be gone to my *Christ*; the burthen of *Crosses*, the burthen of the *Churches afflictions*, and the burthen of *Impotent age*: and two things might discourage me from any further working in this shop below, the contempt of the *Ministry*, and the poorenesse of the encouragements, that *Ministers* have from the most that hear them.

But when I looke upon the place where God hath unexpectedly

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edly pitched me, and the loving persons (for the greater part) over whom God hath made me an Overseer; as I doe, from Lords day to Lords day, chearfully work for the good of your souls (besides at other private opportunities to doe you good:) So am I willing (as I am able) to leave some testimoniall of my love to you, and care over you, when I have made my bed in darknesse. If our good God, In whose hands are our dayes, and wayes, shall adde years to my few and evill dayes, I may be able by his blessed assistance, to shew it in some more spirituall, and valuable piece. In the mean time, as I am, so is this little Book, which I here present, yours. And if it may set you but one staff or round, in the ladder of life nearer to your happy journeyes

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neyes end, I shall abundantly rejoyce over you, and in you.

You know that the first government that ever was in this world was in a *Family*; and the first disorder that ever was in the world was in a *Family*; and all the disorders that ever fell out since, sprung from *Families*. If *Families* had been better, Churches and Common-wealths all along had prospered. As we read it was in *Athen*s of old, the boy ruled the mother, the mother ruled the father, and he ruled the whole City, and thence sprung many disorders which made those present times sick of them even to complaining: so hath it been in all ages, and I am sure it hath been in ours, all we that live here groan under it still, even to more then a complaint.

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Had *young*, and *old*, been right
set before they entered into a *Fa-
mily* : Had the *Family* been foun-
ded in *marriage in the Lord*. Had
relations betwixt *wife* and *hus-
band*, *children* and *parents*, *servants*
and *masters* been holily carried
on according to the *rule of Christ*.
Had the house been furnished
with a wise, holy, and carefull *fa-
ther* and *mother* of the family: had
it been furnished with a just *get-
ting* and *giving*, it had bin a thou-
sand times better with Church,
Common-wealth, and Family,
then it hath been, or is yet. To
this end (Christians) have I ta-
ken this little pains; first by prea-
ching, then by writing, to present
this little Treatise unto you. Read
it over seriously between God
and your own souls, and when
you find any touch of it to strike
upon

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upon any string in your hearts,
see what may be done to make
your Families better, and *Do it.*
It may be ye have been *rotten tim-*
ber when you were put into the
Family: Oh pray that *the Sonne*
of Righteousnesse would come and
bring healing under his wings. Or it
may be, when you were young
or old, you have not been made
suitable to the Word of God, pray
that now he would *write his Law*
in your hearts to make an *alterati-*
on, by an *application* of the work
of the Spirit. Or it may be
you have not laid a good founda-
tion for a Family, by *Marriage in*
the Lord, but have married for
money, or lust: pray that God
would forget that, and give an *af-*
ter establishment to that which
was wickedly done at first. Or it
may be you have faithlesly, and
un-

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unconscionably carried your
selves in your relations : pray for
union with Christ, to purge out the
wickednesse of nature, and, with
heartly sorrow for what is past,
you will stand fast in all your rela-
tions hereafter. Or it may be for
want of a good *Master* and *Mi-
stres*, there hath been no good or-
der in the Family, either every
day, or on the *Lords day*: pray that
God would rule in their hearts,
that God may rule in their house,
till they may be saluted, *The
Church that is in thy house*. Or it
may be for want of true justice,
both in *lending, borrowing, buying,
selling, letting, hiring, and giving*,
the *wages of iniquitie are yet in your
houses* : Oh pray that there be not
self-seeking, nor deceit, *no, coloured
covetousnesse*, nor any thing that
favours of *injurious evil* to be
found

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found amongst you. If God will
blesse you by this Book, or any o-
ther means, doe what you can to
be *built by God* in your Families.
Thus God will *prosper the worke*
of his own hands upon you, and
bring out of your Families bles-
sings to the Church, and Com-
mon-wealth, as well as to you.
This God requires; this I aimed
at among you, and for this, while
I am, you shall have the prayers
(Christians) of

Your loving Pastour for Christs

sake, and by his appointment,

ROBERT ABBOTT,

The

Declaration

found amongst you, O God will
bless you by this Book, of any
let it be, do it, as you can
be built, O God in your will
Thus God will bless the world
of his own hand, as you and
bring out your families, bless
Angels, the Church, and you
mon world, as you will
This God of the world, I found
among you, and in this world
I am, O God, have the power
(Christ) of



You have the power of Christ

(The world is in your hands)

Robert A. ...

The

The sum of this following Book, which is in stead
of a generall Table, referring to every *Section*,

Psalm 127. 1.

1 { An Introduction (Page 1.)

2 { A Traction : wherein

1 { The *Doffrine* is propounded, *If we would have blessed Fa-*
milies, we must get them builded by God. (Sect. 1.)

2 { The Application, where fall 2 quares,

1 { What Gods building in a Family is

1 { Both for matter, (Sect. 2.)

2 { And for rule and
square,

1 { The word of God,

2 { Not carnal policy,
(Sect. 3.)

2 { How we may procure it. By having

1 { God's Timber, Single persons, (Sect. 4.)

which must be framed as they are

1 { Old men, (Sect. 5.)

2 { Old women, (Sect. 6.)

3 { Young men and young women, (Sect. 7.)

2 { God's building : which must have

1 { A foundation, Marriage in the Lord. In which
we must goe along with God,

1 { In the Antecedents } 1 { A right choise,

2 { By right marks, (S. 8)

2 { In the concomitants,

1 { The gift of the Parents

2 { The blessing of the Minister,

3 { The mutual rejoycing of the friends (S. 9.)

3 { In the consequents,

1 { Cohabitation, and

2 { Communion. (Sect. 10.)

2 An

2 { An *upper building*, which stands in 3 relations be-
twixt

- 1 { Wife, (*Sect. 11.*)
- 2 { Husband, (*Sect. 12.*)
- 3 { Children, (*Sect. 13.*)
- 4 { Parents, (*Sect. 14.*)
- 5 { Servants, (*Sect. 15.*)
- 6 { Masters, (*Sect. 16.*)

3 God's *finishing* by an orderly government, (*Sect. 17.*)
which must be executed,

- 1 { By a good *Father* of a Family, (*Sect. 18.*)
- 2 { By a good *Mother*, of a Family, (*Sect. 19.*)

4 God's *furnishing* of a Family,

1 { By *getting* goods : which is either

- 1 { By *lending*, (*Sect. 20.*)
- 2 { By *borrowing*, (*Sect. 21.*)
- 3 { By *selling*, (*Sect. 22.*)
- 4 { By *buying*, (*Sect. 23.*)
- 5 { By *letting*, (*Sect. 24.*)
- 6 { By *hiring*, (*Sect. 25.*)

2 { By *giving* goods, (*Sect. 26.*)



A Family



A FAMILY BUILT BY GOD:

Or a *Meditation* to direct Housholders,
how to rise from the Foundation
to the height of a blessed
Family.

Psalm, 127. 1.

*Except the Lord build the house, they labour in
vain that build it; or are builders of it in it.*

Here are fifteen Psalmes which are
called *Psalmes of Degrees*, and this
is one. They follow next to the
hundred and nineteenth, and are
of excellent use upon severall occasions.

There were diverse *staires* up into the
Temple, and the *Priests* and *Levites* did stand
higher then the rest, upon some of them, for
the better edification of the people, when
they sung them; and they say, these *Psalmes*
had their names from thence.

The *scope* of this Psalm is, to confirm this
general proposition, *That without Gods bles-*
sings the diligent endeavours of men are blasted.
This the Psalmist demonstrates by a *Distri-*
bution,

- Verse 1. *bution*, by an *Opposition*, by a *Promise*, and by an *Example*. He *distributes* all the labours of men into *publike*, and *private*: in both which he shews that there is no good success without Gods blessing. He *opposeth* the carefullest worker, who without this blessing of God is cursed. He *promiseth* sweet contentment to them that work with the blessing of God.
- Verse 2. *They shall have sleep and rest as Gods beloved.*
- Verse 3. He *Instanceth in children*, who are the nursery plants both of Church, Common-wealth and Family, yet cannot be obtained with any labour without Gods blessing: therefore above all things we must wait upon Gods blessing to build the house first by.

Gods people were first in a *Family*, next in a *Church*, and next in a *Common-wealth*. therefore first he mentions the *building of an house*.

Quest.
Answ.

You will ask, *whether God be become a Carpenter*? I must say No: but it is Gods goodness by these things we know, to bring us to the knowledge of what we know not. For as the word *House* is taken figuratively, for all things that constitute, and maintain the honour and comfort of a family, as wife, children, servants, goods of all sorts within doors, and without. So to *build* signifies whatsoever contributes to raise up, and enlarge a Family by honest, and good means; as an *helpfull wife*, *hopefull children*, *faithfull servants*, and well gotten *goods*, and inheritances. Thus God is said to *make the Egyptian midwives houses*, and to *build David an house*, over, and over again.

Exod. 1. 21.
1 Chron.
17. 12.
2 Sam. 7.
11.

SECT.

S E C T. I:

Here then is the Doctrine which (if *Doctrine.* God please) I shall open and apply unto you, that *If we would have blessed Families, we must get them builded by God.* Husband, wife, children, servants, must not be like rotten posts, and as straw, hay, stubble upon a good foundation; but must be builded by God: and the whole state, and house must be finished, and furnished by God. *Nabal* was the head of a Family, but a drunken Epicure; and so not builded by God. *Jezebel* was a main rib of the Family; but a painted and persecuting harlot; and so not builded by God. *Cain, Esau, Adoniah, Absolon,* were *Couplings* in the Family, but a murtherer, profane, rebellious; and so not builded by God: *Zibab* was a *yle* or *raster* in the Family of *Mephibosheth*, but a faithlesse cheating servant; and so, not builded by God. *Dives* his house was furnished with great store of wealth, but if he might go gay, and fare daintily, *he regarded not the afflictions of Lazarus*; and so not builded by God.

Therefore be you (*good Christians*) per- *Use.* swaded to make God the Surveyour, Frammer, Joyner; sole workman in your Families, or else no comforting blessing comes. The speech of Christ reacheth to every thing, *Without me ye can do nothing*; Experience teach- *John 15. 5.* eth thus much concerning Families. *Abraham*

B

was

A Christian Family

4
 Gen. 18. 19. was built by God, and mark what God saith, *I know that my servant Abraham will teach his Family.* Josh. 24. 15. *Joshuah* was built by God, and mark what he saith, *I and my house will serve the Lord.* Ruth 1. 16. *Naomi* was built by God, and mark her faithfull care of *Ruth.* Hester was built by & 3. 1. God; and mark her speech, *I and my maids will fast likewise.* Eleazar was built by God, Gen. 24. and mark his godly care in his masters service.

Rom. 16. 5. And if a whole Family be thus built; what a joint serving of God is there? Husbands, and wives are faithfull; servants are carefull; children are obedient; goods are blessed; and then we may say, as *Paul*, *Greet the Church that is in thy house.* Most complain (and they have too just cause) that *husbands* are drunkards and tyrants, *wives* are stubborn, *children* are disorderly, *servants* are unfaithfull. More complain that there is little charity, much contention, many brawles, floods of drunkenness, vollies of oathes. The reason of all is, because they are not built by God. What shall I say then? suffer your selves to be builded by God. He will pull down the old ruinous building of sinne. He will hew you with his own axe, *his Word.* He will lay you upon that good foundation, *Christ.* He will make you grow up into an holy building in the *Lord*, and then, *the Lord builds the house*, and your labour will not be in vain.

SECT. 2.

But to settle this upon you, your consciences will enquire after two things

1. *What Gods building in a Family is?*
2. *How you may procure it?*

1. *Gods building is a well ordered Family by the Word of God.* Here is the *matter* and *form* of it; and the *Rule* and *square* by which it is wrought. The *matter* and *form* of it is *a well ordered Family*, that is, an orderly head, and orderly members having mutuall and fit relations either to others. An *orderly head* is the house governour, who can with good conscience say, *I will walk in the uprightness of my heart in the midst of my house.* Psal. 101.2. There are many comely heads, but they are painted ones in respect of this, or like that in the Carvers shop which had neither wit nor brains. *Orderly members* are those that depend upon the head, whether wife, children, or servants, that can say with a good conscience as *Ruth to Naomi, whether thou goest I will go, where thou lodgest I will lodge, thy people shall be my people, and thy God, my God.* Ruth 1. 16.

The *Rule* and *square* of this Family is *The Word of God.* *Thorough wisdom is an house builded, and with understanding it is established, and with knowledge shall the chambers be filled with riches.* Prov. 24.3. What is this wisdom? Not that of the world, for that is foolishness: but

1st Cor. I.
30.

Plenitudi-
nem scrip-
turae adoro.

that of the Word ; for that issues from the wisdom of the Father ; who is made wisdom unto us. And wonder not at this ; because in the Word is contained necessary and absolute direction for all in a Family ; in which respect we may say, *I adore the fulness of the Scripture*. Yea, the word directs not onely, but moulds and shapes every person for his imployment. We are like crooked and knotty trees by nature : but then comes the Word and smoothes us for housework. Therefore we are very fools when we forsake this Word, which is so helpfull. In matters of private worship men are squared by their minds, and customes of forefathers : In matters of Conversation, by examples of men, and practise of most : In Apparel, by fashion, be they never so disguised : In meat and drink, by appetite : In Recreation, by company : In Traffique, by profit ; In gathering Riches, by the horse-leaches of desires : In their whole government by carnal and worldly policy.

SECT. 3.

Quest.
Answ.

Prov. 31.
15, 16.
2 Chron.
27.

YOU will say, May I not use policy to establish a good order in my Family? Yes, as you see in the good housewife, described by *Bathsheba* ; and in *David*, who had one Officer over his treasures, another over labourers, another over Vineyards, another over

over Wine, another over Olives, another over Oyle, another over Cattell; and in *Nehemiah*, who had Officers that prepared daily an Oxe, sheep and birds for him, and his retinue: Also in *Solomon* who established care for diet, order for his attendants by moneths. Hence when the *Queen of Shebah* saw the meat of his table, the sitting of his servants, the order of his servitors, and their apparel, she admired it. O for such policy! Yet take heed of Carnall policy which fights with Gods Word. Therefore observe foure rules.

Neh. 5. 18.

1 King. 4.

22, 27, 28.

1. Policy must not prejudice the honour of God, as *Dauids* did, when he was before *Achish*, and flattered, and carried himself like a fool to the dishonour of him that chose him King.

2. Policy must not prejudice the truth of a good Conscience, as *Rachels* did, when she had hid her fathers gods in the Camels litter. Take heed of faining or lying; Conscience will cry.

3. Policy must not prejudice that justice which is due to man. Ye know *Dauids* policy to cover his baseness with *Bathshebah*, and how it fell heavy upon *Uriah*. Such policies are not strange to us to build our nests with injustice, and to make the most of our own, whosoever pinch; but take heed.

4. Policy must not stretch further then our callings. In every policy for the building of your house, you must make a double

1 Cor. 7.

enquiry : First into the thing to be done, whether it be lawfull, or unlawfull : next into your selves, whether agreeable to your callings wherein *ye must abide*. If your policy go beyond these rules, it is carnal, and sensual. Therefore remember them; yet so still, as the Word of God be your rule, and square of all your intendments, and executions.

S E C T. 4.

2. **V**VE come to the next point, namely, how you may procure Gods building in your Families ? Follow Gods metaphor still : from plain things it will be made plain unto you, It is *God's building* : and if you would have it, you must have four things :

1. *God's timber and framing of it.*
2. *God's setting up of it.*
3. *God's finishing of it.*
4. *God's furnishing of it.*

1. *God's Timber.* As when *Solomon* was to build the Temple, he had his timber, Cedar trees, and Fir trees from *Lebanon* : so God must have single persons, who are fit to grow up into a building. Of these he saith in general, *If they cannot abstain they must marry, for it is better to marry then to burn*. Marriage in it self is a thing indifferent; but by Gods Ordinance it is farr better then single life.

1. It

1. It was ordained in Paradise before the fall: As then innocency is better then corruption; so is that estate which God appointed for it.

2. It was ordained upon serious *consulta-* Gen. 2. 8.
tion of the blessed Trinitie; let us *make an*
helper meet for man: therefore it must come
as an high blessing, and priviledge.

3. God gave a large blessing to this estate,
saying, *Encrease and multiply*, that it might be Gen. 2.
a Fountain, and Seminary of all other kinds
of life in Family, Church, and Common-
wealth.

Therefore if man had continued in *Inno-*
cencie, single life had been nothing worth.
Yea, as the Jewes said proverbially, *Nothing* *Wiemse.*
is good but a woman: He that hath not a wife,
is not a man; so, with all men, a wife had
been of singular esteem. But since sin came
into the world, to some men, single life is
better then marriage; It frees a man from
many cares in household affaires. It affords
more leisure to pursue heavenly things. It
makes present necessitie of affliction less
troublesome. Yet, if God have not given re-
solved dispositions, against the burning lusts
of the flesh, *it is better to marry.*

You will say, *such shall have troubles in the* 1 Cor. 7. 28
flesh: and it is better to dwell in the wilderness, Prov. 21. 19
then with a contentious woman in a wide house. Matth. 19.
11, 12.
It is true, yet all are not able to receive it, but
they to whom it is given.

You will say, that you will pray to God *Object.*
that

that he would grant you the gift of continencie.

Sol.

Do; and it is good if thou canst speed: yet know that Gods gifts are of two sorts: *Generall*, which are necessarie for all the godly, as Faith, Hope and Charitie: of these speak the promise, *Ask and ye shall have. Particular*, of which there is no promise that God will give it to all believers; and such is single life: for otherwise we should neither have Church, Common-wealth, nor Family.

Math. 7.

Object.

If any shall say, put case I can not obtain such a gift, yet I resolve against marriage: for *Adam* the perfectest man, *Solomon* the wisest man, and *Sampson* the strongest man were beguiled by their helpers.

Sol.

I answer, though this reason be true (since sin) yet it is not concludent for all single ones. It is better to look before you leap, and to *wed* your prayers to God in Heaven, that he would *wed* you to good wives on earth; for as no worldly comfort is comparable to a faithfull yokefellow; so, woe be to *Sampson* himself if he be married to a Philistim.

S E I C I V

SECT. 5.

But to the particulars. These *single persons* who are Gods timber for a Family, are of foure sorts,

1. *Old men.*
2. *Old women.*
3. *Yong men.*
4. *Yong women.*

Of all these I shall shew you how God frames them by his Word for his building.

1. Old, or aged men must be *Sober, Grave, Temperate, sound in the Faith, in Charitie, and* Tit. 2.2. *in Patience.*

You will say, what need this for them who have one foot in the grave, they are too *Obiect:* old to learn a framing now.

No, no: as *Augustine* learned Greeke when he was old, so must they their duties. *Sol.*
John saith, I write unto you Fathers as well as yong men, and babes. This is certain, He *1 John 2.13*
 that is great in age, is greater in example. The *14:*
 path of hogry hair is more Imitable then that *Etate*
 bemired with the mudd of youth. The old *major exem-*
 Prophet deceived the yong and brought him *plo maxi-*
 to be torn to death by a Lion. This is true *mus.*
 also, that virtue will make their age to be an *1 Kings 13*
honour and ornament unto them. An old mi-
 ser, is as lothsome as a dunghill; an old drun-
 kard, as rammish as a Bore; an old whore-
 monger, as noysome as hell: but age is a
 crown of honour, when found in the wayes
 of

Prov. 16.31

of righteousness. This lastly is most certain, that they have but a short time to live in this world, yong men may die, old men must die; therefore old *Alexis* going softly, and stooping, gave this reason of it, *I dy by little and little*; and old *Hannah* frequented the Temple, and old *Simcon* waited for the consolation of Israel, that they might be fit for deaths stroke when it came.

*Paulatim
morior.
Luke 2.*

If then old men are not too old to learn, let them hearken to Gods framing.

1. They must be *Sober*, that is, *moderate* in the use of meat and drink. That age is full of coldness, weakness, driness; and therefore doth more desire to warm, and moysten it self with meat and drink. In this case, without godly care, it may misleary as we see in *Lot*, and *Noah*. Be *Sober*, therefore, faith *Paul*. What a shame is it for them that have lived so long and not to have learned to use the creatures aright? How shall they be accounted *Christians*, who for *Christ* take can not deny their lusts, but sell without fear? What an odious thing it is that old men, who should direct others by example, should, by laying their honour in the dust, encourage to sinne? How lamentable is it to see the Image of Gods eternitie (as the *Antient of dayes*) to be wallowing in the mire of sins? How would it break a mans spirit to think how little time they have to watch (because the *Judge* is at the doore, their sun is setting), and yet that they mispend what they can spare in surfering?

Jude.

Dan. 7.

James 4.

sursetting? Oh, be not fools in Israel, but be Sober.

2. They must be *Grave*, that is, seemly, modest, and gracious in their carriages. Another age requires other manners. This may be pressed by good patterns and by reasons. The Patterns are *Abraham*, who for gravitie was accounted *A Prince of God* among the *Hittites*; and *Henoch*, and *Noah*, who walked with God. For this *Elias* was called *My Father*; and *Maximian* the persecuting Emperour durst not look upon *Lucianus* the Martyr, for fear he should become a *Christian*. Yea, *Lacou*, a grave Heathen, being asked, why he wore his beard so long? Answered, *That I, looking upon it, may know my self to be a man; and withholding my hoary haire, may commit nothing unworthy of them.* As to reasons, God hath highly honoured them, and put upon them the Image of his own Paternitie; and hath therefore provided a Law for them, *Thou shalt rise up before the hoary head.* Yea, out of long experience they are to teach others, and to be eyes to the blind, feet to the lame. If they do thus, it will not be accepted except they be *Grave*. Yea let me tell you, old men are easily despised. We know the Proverb, *I adore the Sun rising, but contemn it setting;* and *Solomon* observed all the living with the second child. To prevent this therefore ponder the pretious example of *grave Job*. Could old men desire zealously to hold the crown of age to make their counsel acceptable, and

*Alia etas
alios mores
postulat.
Gen. 23:6.
Gen. 6.9.*

*Ut eam in-
tuens virum
me esse sci-
am: & canos
intuens ca-
pillas nihil
committam
illi indig-
num.*

Levit. 19. 22

*Job 29. 15.
21.*

*Job 29 8. &
30. 4, 5, 6, 7.*

to keep themselves from contempt, they would be *Grave*.

Vita byems.

Job 21.

Job 1.

2 Sam. 19.
34, 35, 36.
37.

2. They must be *Temperate*, that is, subdue all rebellious lusts of sinne; as whoredome, drunkenness, lust, carnal anger, Covetousness, Pride, and the like, which mostly are too properly incident to the vanitie of youth. To be thus is excellent in the Aged, because these lusts are abominable in all, much more in the aged. To have eyes full of adulterie, mouthes full of rotten talk, throats the Devils tunnels, is damnable. *Salon* being asked what old age was? Answered, it was the *winter of life*; and shall they bring forth the cursed spring of the worst youth? Besides, old age ought to be set apart for heavenly employments, being ready to forsake the earth. It is true that we find some old men whose bones are full of the sinnes of their youth: Who savour as little of this moderate temper, as they whose bloud is hottest; who, as dregs settled in the bottom of the barrel, are as vile as if they were to live over their lives again. But take heed, set old *Job* before you, he would give more libertie, then he would take; for while his sons were abroad in feasting, he was at home in praying and sacrificing, and forget not old *Barzillai*, who would have his son tast of the pleasures of the Court, while he would stay at home and die.

4. They must be *sound in the faith*. The three former concerned them as old men, but all

all the next as they are Christian men. This soundness of faith stands in the soundness of the

1. *Knowledge of Christ.*
2. *Desire after Christ.*
3. *Receiving of Christ as Lord and Saviour with confidence.*

And in truth, this is required in old men, Because they have had the use of the means longer, and more is required of them that have received much. Yea, they have had longer experience of Gods love in Jesus Christ. Yea, they have the place and honour of speech where they come; therefore they must not be like reeds shaken with the winde, or like chaff carried with every puff. Yea, their bodies and outward man decayeth, therefore they had more need to be sound in the strength of the inner man. Oh that old men therefore would labour for this, and not be as Zacharie John Baptists father, or Sarah, whose ages were means to weaken their faith. Take heed of that (Christians) for this is a sure note of an heavenly man *to be more flourishing, and fruitfull in age; young men shall faint, and stumble, and fall, but they that wait upon the Lord shall renew as the Eagles.* Yea, consider sadly that the comfort of old age depends upon the soundness of faith. *Dayes are come wherein they have no pleasure!* but faith
faith, Ob forsake me not in my old age.

Job 32.4.
 Match. 11.

Ecc. 40.30,
 31.

Eccles. 12.

5. They must be sound in *Charitie.* As an Apple

Apple may be rotten two wayes; In outward appearance, and at the coare! so *Charitie* may be unsound two wayes also, when it is so to the outward eye, by envie, hatred, malice; when it is so to the Conscience of a mans self. Now the godly aged must have either of these rottennesses, but must be sound in lo-

Pro. 17. 17. *ving God, good means and good men*; in loving them from the heart root, in loving alwayes;

1 Cor. 13. For old men in likelyhood are nearer heaven then yonger, where all are governed by an eternal Law of *Charitie*. If then they would not be outed they must be sound in love; for how shall God who is love receive them into heaven who love not?

Iob 1.

6 They must be *sound in Patience*. Oh that they could see God in all crosses, that they could humbly submit to him, that they could resolve to have a shoulder to bear so long as God hath an hand to lay on; and that they could as thankfully carrie themselves to God in the worst times, as *Iob* did, and wait for the issue. Here were sound patience indeed, and in truth old men have need of it. For age it self is a sickness, and more inclined to frowardness by their infirmities; yea, they must be willing to hear Christian advice, when age is readie to slip aside; in both which respects they have need to be sound in patience. As therefore they possess God in Christ by faith, and men by love; so themselves by patience; and thus are old men squared.

SECT. 6.

2. **T**He next part of Gods timber for his building are *old women*. Now these must be of *such behaviour as becomes holiness*, Tit. 2.3, 4. *not false accusers, not given to much wine, but teachers of honest things to younger women*. If *Object.* you argue, that women need not come to the Word to be framed by it, because *Paul* 1 Cor. 14. 35. *saith, Let them ask their husbands at home* It *Sol.* is but a vain excuse, for though *Paul* forbids the open and publike speech of women in the Congregations, yet he takes for granted their submitting to Gods Word, without which for want of good husbands, they would be miserable.

But it may be women are well enough, *Object.* whether framed yea or no, because they shall 1 Tim. 2. 15. *be saved by childbearing.* *Sol.*

Indeed this were a brave world for them if no childing women should go to hell. All that *Paul* signifies is this, that though women have lost many comforts which they might have had, if sin had not entered by them, yet *By or Thorough* the worst miserie of their estate here they may be saved, if they *continue in Faith, Love, Holiness, and Majesty.*

You may think happily, that women need *Object.* not trouble themselves with the Scripture? because they have other work enough at home.

But

Sol.

Prov. 31.

But their best work is to know *Christ* their Mediatour, out of whom is no salvation. Therefore *Solomons* mother requires two things of a virtuous woman, *To oversee the wayes of her Family*, and *to open her mouth in wisdom*, that she may shew the law of Grace in her lips, that is, the Word of God. According to this rule *Timothews* mother and grandmother taught him the Scripture from his Infanterie: and *Macrina Basils* nurse taught him: *Ierome* also commendeth *Paula* for teaching her maids the Scriptures: for which end *Cecilia* an honourable Roman Matron, never went without the *New Testament* about her; not to mention *Sophia*, *Symphorisa*, and other Martyrs in the Primitive Church.

1 Pet. 3.

Phil. 4. 3.

Acts 2. 47.

Acts 17. 4.

Acts 18. 26.

Rom. 16. 4.

6. 12.

And truly, whatsoever may be said, there is great cause why women should be squared by Gods Word. They are *weaker vessels*, and *Religion* is their best comfort among their weaknesses. Women may have their names written in *the book of Life*, as well as men; therefore must they be *added to the Church*, which must be by Knowledge, Faith, and Obedience. Besides examples of good women in Scripture do press them, as *the chief women of Thessalonica*, *Dorcas*, *Priscilla*, *Mary*, *Triphena*, *Triphosa*, *Perfis*, who believed, were in Christ, and lived.

Weigh therefore how they must be framed in particular:

1. *They must be in behaviour as becomes holiness,*

line/s; faith *Paul*. That is, their carriage must be such as must witness the inward holiness of their hearts both publikely and privately among themselves. This must be discovered foure wayes.

In countenance, by expressing the inward holiness of their hearts. When *Esa*y would *Es. 3. 16.* prove the women of *Sion* to be proud, he doth it by their *countenance*; and when *David* *Psal. 130. 1* would prove that he had an humble heart, he doth it from his *looks*, so shall old Matrons do by themselves.

In gestures, when they express the chastity of their hearts. The Church is said to have *Doves eyes*; both *beautifull* to allure her own, *Cant.* and *terrible* to crush the temptations of wicked men.

In speech, when it doth express the wisdom, grace and modestie of the heart. The fashion of the *harlot* is to *be babling and loud*; *Prov. 7. 11.* but the modest woman keeps her tongue under a bridle.

In apparel, when by the outward ornaments of the body, the inward beautie of the soul is set forth. The matter of it must be measured by Ability, condition of Life, and Age. The *form* of it must not be wanton, strange, favouring of lightness and singularitie, lest *God visit them for strange apparel.* *Zeph. 1. 3.*

2. *They must not be false accusers*, or make-bates or Devils; for so the word imparteth. This they must be carefull to observe, by reporting no fals things of others, by reporting

C

true

true things with a charitable mind, by not suborning fals witness, or being sinfully silent when they ought to maintain Innocencie. And truely, they had need to watch for this dutie; because their age affords them more familiar access into places; and so they may have more occasion to speak of themselves and others. Yea, their example would more hurt yonger women, whom they may poyson, and from whom they may steal the vail of modestie. Yea, and it would disgrace their age if they should turn Devils, and blow up like Satans gunpowder, the places of peace where they come. Therefore let them be warie, because *He that deals truly is Gods delight*, and the good name of others is next to life.

Prov.

*Osculum
probationis.*

3. They must *not be given to much wine*, or drink, that is, they must take heed of the Bibbing disease, of which too many women are guiltie. The very Heathens did account wine and strong drink disagreeable to the nature of women; therefore had they *The kisse of Trial*, by which the kinsfolk tried whether their women friends had been given to wine. Much more must Christians be careful, though sometimes for weakness, sometimes for honest comfort; they may use that good creature.

If you ask why old women should be thus? It may be it is, because women of those times had such like meetings, upon womenly occasions as they have now, and the like practices:

ces: therefore *Paul* puts a bridle upon them, or because the moderation of old women should be an example unto youger who might easily fall into excess. Oh therefore that it were thus every where for the honour of that usefull, comfortable, and good sexe.

4. They must be *teachers of good things to youger Women*. Though they are not permitted to teach in publike, yet privately they may among themselves, as *Paul* warranteth. Every Christian must *gather with Christ, or else they scatter*: and all the godly are described to be such as *whose lips feed many, and whose words are health to their bones, and their tongues a tree of Life*. And that women are not excluded we see in *Elizabeth*, the blessed Virgin, and *Bathshebah*, who saith, that the good woman opens her mouth in wisdom. Prov. 31.

But *What good lessons* must they teach the *Quest.* youger?

Paul directeth in termes, That they must *Answ.* be *Sober*, not to be Joviall and merrie lasses; Tit. 2.4, 5. That they *love their husbands*; not to be idle, 6. wanton and careless which end in the Family goes forward; That they be *Discreet*, wisely to discern what is good for their husbands and Families; That they be *Chaste*; not immodest in Word, Gesture, Attire, but *drink* Prov. *water out of their own cistern*; That they be keepers at home; not gadders from house to house to carrie news; That they be good, not to suffer their hearts to swell with pride, or their

their tongues with scolding, flanders, or oathes; That they be obedient to their Husbands, not to strive for masterie, and making him to yield, either by flatterie, or brawling. Oh, want of these lessons by the aged, and want of learning them by yonger women hath made this good sex to be despised by Heathens.

*Parum pul-
chrum mag-
num malum.
Ille inducit
quales esse
deberent:
Ego vero,
quales sunt.*

Hence *Aristippus* beholding a little woman, faire, said, Behold a little beautiful Creature, but a great mischief in an house; and *Philoxenas* being asked why he still spake of wicked women, when *Sophocles* spake of good ones? Answered; He speaks of such as they ought to be, but I, of such as they are. Redeem therefore the honour of your sexe, and let old women be such, and teach so as aged *Paul* would have them,

SECT. 7.

THe third, and fourth part of Gods timber to be framed, are yong men, and yong women. These have a threefold dutie put upon them.

*Eccles. 12. 1
Tit. 2. 6.
2 Tim. 2. 22
Levit. 19.
32.*

1. To remember their Creatour in the dayes of their youth.
2. To be soberminded, and to fly the lusts of youth.
3. To honour the persons of the Aged.

They must certainly learn their duties as well

well as others, for *Titus* was given in charge *Tit: 2, 6.*
to exhort yong men; and *John* doth it, and *Peter* must feed Christs Lambs, as well as his
 Sheep. Yea, the word is directed to them *1 John 2.*
by name as well as others to *redress* their *13.*
 wayes by, and sinne fastned upon them doth *Psalme 119.*
 most harm, as a blast in the Spring doth hin- *9.*
 der fruit in Autumne.

1. They must *remember their Creator in*
the dayes of their youth; that is, consecrate their
 first years to the knowledge and service of
 God. He that sails a long voyage must not
 sleep while the wind serves, and the ship is
 strong. As *Abraham* rose early to sacrifice *Gen. 22.*
 yong *Isaac*: so must yong people begin be- *Dan. 1. 4.*
 times to mortifie their sins. God loves infi-
 nitely more then the King of *Babel* to have
 yong men and well favoured to be chosen to
 stand in his Court. Their service is accepta-
 ble; but to serve God when they can serve
 sinne no longer is not thankworthie. It is
 very hard to turn back after the wildnesse
 of that age by repentance. The curse of God
 frownes upon them, *VVoe to him that hath a* *Mal. 1.*
male in his flock, and offers a corrupt thing. The
 further they run after the courf of the world,
 the harder will their journey be at the latter
 end. Therefore they must take time while
 time serves, and strike while the iron is hot.
 What though some old men give them bad
 patterns? Let yong *Shem* be sober, though
 old *Noah* be overtaken with wine. Let yong
Ioseph be chaste, though old *Lot* fall into the

pit of Incest, Let yong *Samuel* be faithful, though old *Eli* be indulgent. Let yong *David* be sincere, though old *Saul* be an Hypocrite. Though *Israel* play the harlot, yet let not *Judah* sinne: and though old men fail and fall, let yong people stand and flourish. They have excellent yong men to be their patterns, as *Daniel*, *Ioseph*, *Samuel*, *Ioshab*, *Timothy*: and this they must know, that the finnes of youth wound deeply. *David* cries out, *Remember not the finnes of my youth*, and *Job* was in pitiful plight when he complained, *Thou writest bitter things against me, and makest me possesse the finnes of my youth*, these have hard teeth, and wound deep.

2. They must be *sober minded*, saith *Paul* to *Titus*, which he expounds to *Timothy* by *flying the lusts of youth*. Sobriety is a grace that moderates affections, and lusts in general: and is fitly required of yong persons, seeing their finnes lye in the ill managing of the strength of lusts. They carrie *wrath*, *indignation* and *envie* in their hearts. They are full of pride and presumption, as he that said to Christ. *All these have I kept from my youth*, when he had not kept one. They are *inconsiderate*, as that yong fool, who was led by the harlot as *an Ox to the slaughter*. They swell with rashnesse, as *Rehoboams* green Counsellors. Indeed that age is like a seething pot which casts out scum. Therefore God mocks them, *Reioyce O yong man in thy youth*; but remember thou shalt come to judgement; and warns

Psalme 25.

Job.

Tit. 2.6.

2 Tim. 2.22

Eccles. 11.
10.

Prov. 7.

Eccles. 11.

warns them sadly to be sober, and to flie the lusts of youth.

3. They must *honour the persons of the aged*. Old men are Fathers, and old age is a blessing in it self; therefore it should be revered, by rising up before them, by being silent before them as *Elihu*, and by submitting to them with a *submission of reverence*. Thus is Gods timber framed, and made fit for Gods building in a Family. Job 32.4,6.

S E C T. 8.

2. **V** E now come to the setting up of this building of God. And because every house consists of a *Foundation*, and an *upper building*, this must have both.

The *Foundation* is *Marriage in the Lord*: about which consider two things.

1. *What Marriage in the Lord is?*
2. *How it may be so undertaken, as it may be a good Foundation of Gods building?*

1. *Marriage in the Lord is a Covenant of God, whereby all sorts of fit couples, may of two be made one flesh, to multiply an holy seed, to avoid fornication, and mutually to comfort each other. It is a Covenant of God; so God calls it, when he saith of a loose woman, She forgetteth the Covenant of her God. It is for all fit couples: fit I say, because not for men and men,* Prov. 2.17.
1 Cor. 7.9.

women and women, men and beasts, Christians and Infidels: for we must not be *unequally yoked*. These fit persons may of two be made *one flesh*, to multiply an *holy seed*, to avoid *fornication*; and *mutually to comfort* each other, when the husband is a *rest* for his wife. But to take it up more fully, weigh,

2 Cor. 6. 23, 24.
Gen. 2. 23, 24.
Mal. 2. 15.
1 Cor. 7. 2.
Gen. 24. 67
Ruth 3. 1.

1. *From whence it must be sought?*
2. *Who may seek it?*
3. *How many may make the same Covenant at once?*

1. It must be sought from God, whose Covenant it is. Therefore *Abrahams* servant, and *Rebekahs* friends prayed, and when *Jacob* was sent to *Padan Aram* upon this account, it was with a solemn eye to God. Truly, *no good successe* can be expected but from God; and this is the way to comfort against all troubles in the wedded estate; yet I doubt we may say as *Laban* to *Jacob* in another case, *it is not the manner of this place*.

Gen. 24. 12
60.
Gen. 28. 2,
3.
Jam. 1. 17.
Gen. 29. 26.

2. It may be sought of *all sorts of persons* without exception. The Apostles (*In all*) doth include both things, and persons. And verily, it is honourable in all, in respect of the *Author*, God; the *Time*, Innocencie; the *Place*, Paradise, and the use and *office*, to encrease the Church. I know that Papists say otherwise, and make it a means to advance the Doctrine of *Demons*: but it is but *grass hypocrisie* to pretend Chastitie for a cover of whoredome: *Presumptuous pride* to offer at greater

Hcb. 13. 4.

greater perfection then was in Paradise, and humane Policy, to keep wealth together to mate the greatest Princes and kingdoms.

3. Though all sorts may seek it, yet two onely at once may be made one flesh.

Hence is it that Polygamy was ever against God his Institution. I know that three things may be said to justifie it; the example of the Patriarks, the speech of Nathan to David, and God's Law, but all three will be found too weak. As to the examples of the Patriarks, consider the Original, the Event, the Ground of their having many wives.

Levir. 18.
18.
Matth. 19. 6
Eph. 5. 31.

The Originall was in wicked Lamech, who first spake this language, *Heare yee wives of Lamech*: and this is of no credit or comfort. The event was never comfortable to Families, as ye may see in Lamechs, Abrahams, Jacobs, and Elkanah's. The ground was misunderstanding of the promised seeds multiplying, which might be conceived not to be made good without many wives. This it pleased God to pass over as the fruit of their ignorance, especially it carrying punishment in the mouth of it, to make them and us wiser.

As to the speech of Nathan to David, God gave thee thy lords wives into thy bosome, it pretends to convince David, that God gave them under his hand, government and authoritie: or that God permitted him to take Livery and seisin of his Kingdome according to

2 Sam. 12.
8.

to the guise of that time, which was by taking the wives and concubines of his predecessors. This was the reason, that *Adoniam* desired *Abishag*, and *Absalon* went in unto his fathers concubines. All this comes far short of proving lawfulness. As to that *Law*, in which God takes order for one that had two wives, and children by them; God commanded it not to be done, but when it was done, he provided a law to prevent the greatest confusion.

Deut. 21.
15, 16.

2. How marriage may be so undertaken as it may be in the Lord to us? By going along with God,

1. In the Antecedents.
2. In the Concomitants.
3. In the Consequents of it.

1. The *Antecedents* of an holy marriage are, A right choice by the right marks. As for a right choice,

1. You must not choose within the degrees prohibited.
2. You must look more to inward goodness than to outward goods.

Levit. 18.
6, 7. &c.
Object.

Sol.
Verse 3.
24, 25.

1. The *Degrees prohibited*, wherein you may not chuse are set down in the Law. If you say, these are *Levitical*, and do not bind us. That is not so; for the *Canaanites* (who were not tied to *Levitical* Lawes) were rooted out for not observing them. And *John Baptist* urged the same Law in the New Testament against

against *Herod*; yea, and Nature it self hath *Mark 6.18.*
 abhorred such conjunctions, which have
 been prohibited by Heathens.

You will say, *Adams* sonnes married with *Object.*
 their sisters.

True, but that could not be avoyded with- *Sol.*
 out another creation, when God had once
 given a Law of multiplication: but yet that
 was repealed by God afterwards to which we
 must stick.

If ye say, that after that time *Abrahams*
 married *Sarah*, whow he calls *his sister*. True, *Gen. 20.12*
 but *sister* was a name common to kindred of
 that sexe, and these that were brought up in
 the Family, as *Sarah* was in *Abrahams* fathers
 house, and this is without doubt, that God
 tolerated many things then which he did
 not approve, which the learned call *toleration*
without approbation.

But say you, Is it not plainly said, *Thou Object.*
shalt not discover the shame of thy brothers wife? *Levit. 18.*
 and yet again, if the *brother* died without *16.*
issue, the brother raised up seed unto him; true, *Deut. 25.5.*
 but that was a special exception from the ge- *Rom. 8.*
 neral rule, for the honour of Jesus Christ (as
 the *first-born* among many brethren) whom
 we must honour by bringing forth fruit unto
 him: To teach us that that law was in the
 Jewish pedagogie as proper to them.

2. In choice, *you must more looks to inward*
goodness, then to outward goods. The neglect
 of this was one prime cause of destroying the *Gen. 6.2,3.*
 old world, which made *Abraham* warie in a *Gen. 24.3.*
 match

2 Cor. 614.
Neh. 13. 24.

Psalms 50.

Object.

match for his son, and of our good God's giving a charge that we *be not unequally yoked to the hinderance of Religion*. Must we not follow our Bridegroom *Christ*, who in the choice of his Spouse looks not to outward priviledges?

No, say you, nor to inward graces neither. For he marrieth us when we have no beantie.

Sol.

Ezek. 16.

It is true, because he can make good, that he may marry good. *Moses* marries an *Athiopian*, and cannot change either her colour or her qualities; but *Christ* makes us beautiful with *the beantie that he puts upon us*. Must we not, lastly, look to that which in true judgement is to be valued above all? What can this be in man or woman but *goodnesse*. It is better with *Boaz* to take *Ruth* from among the gleaners, and with *Jacob* to serve seven years for a wench that keepeth sheep, then to have an Idolatrous *Maacah*, a treacherous *Athaliah*, a painted *Iezabel*, or a vexing *Zipporah* with great revenues. Yet I pray, what are the questions now? what portion? what joynture? what money in hand? what security for the rest? Not a word, how religious? how vertuous? wanton *Dinah*, subtle *Delilah*, scorning *Michal*, sullen *Vashti* may pass upon these terms. But were she as obedient as *Sarah*, as wise as *Deborah*, as religious as the *Shunamite*, as devout as *Hannah*, as well affected to the Word as *Lydia*, if she bring nothing but goodnesse, she

she may stand at doore and coole her feet.

You will ask whether a man may have no respect to outward things? Yes surely upon two grounds. It is fit, as for age, so for state, and means there should be a proportion; for *God is not the Author of confusion*; therefore *1 Cor. 14.* *David* was not apt to entertain the motion of *33.* marrying with a Kings daughter when she was offered, being himself but the sonne of *Ishb*: Besides, this rule in Scripture, *Parents 2 Cor. 12.* *lay up for their children*, bindeth to care to bestow them so, that they may enjoy that blessed thing, to give rather then to receive. Yet take this in, that it must not be the chief thing in choice. Though *Agar* and *Sarah* may dwell together, yet *Sarah* must be mistress; so must *goodness* be predominant above *goods*. *14.*

But now secondly, What are the right marks which must regulate our choise in husbands and wives? There are five sorts of marriages: A marriage of *Honour*, when Christ and his Church make one mysticall body. A marriage of *Labour*, when men pull wives to them by the fingers, not by the ears, and do marry portions, not wives. A marriage of *Lust*, when the eye is party, Parent, Preacher, all in all, as in *Sampsons*. A marriage of *Grief*, when wicked persons meet, of whom is that Proverb, Better one house filled, then two spilled. A marriage of *Love*, when Christian godly ones are linked together; and this comes on, and is concluded upon right choice.

1. By

1. By *report*, what fame she hath among the godly. A good man and woman dwell at the sign of a good name. 2. By *looks*, Wisdom is in the face of him that hath understanding. This is like the gate of the Temple which is called Beautiful. 3. By *talk* and *silence*; such as a man or woman is, such is their talk. Talk in a woman must be sparing; Silence is her best Ornament. She that is full of words, is not likely to prove either *quiet*, because *alwaies babling*: Or *wise*, for by thy words thou shalt be justified to be wise, or to be otherwise. 4. By *apparel*, this is the Ivi-bush of the mind. As the modest woman is known by her apparel, answerable to her birth, and breeding; so the immodest by her whorish attire, as we see in *Tamar*. 5. By *company*, fellows in nature and sinne will be fellows in league, as *Rehoboam* and his yong counsellors; therefore *David*, when he was good, said, *Away from me ye wicked*, I will keep the Commandements of my God. 6. By *education*, whether they have continued in vertuous breeding. *Judas* may be with the *Apostles* for his own turn, but continues not. Let these marks be well applied to every particular, and these answerably made, and the wedding garment shall not be made of linsey wolsey, nor the marriage ground ploughed with an Oxe and an Asse.

Prov. 17. 24
Eccl. 3. 9.

Prov. 7.

Gen. 38.
14, 15.

Psal. 119.

SECT: 9.

2. **T**He Concomitants with marriage in the Lord are three,

1. *The gift of the Parents.*
2. *The blessing of the Minister.*
3. *The mutual rejoycing of the friends.*

1. *The Gift of the Parents* either expressly, or tacitely, (or of those who are in place of Parents) crowns the wedding with comfort: For marriage is not onely a *Civil*, but *Matth. 19.* a *Divine* conjunction, therefore Christ saith, *those whom God hath joyned together.* God doth *Gen. 2.* it not now Immediately, as he joyned *Adam*, and *Evah*, but by the Parental prerogative: Therefore, saith God, *Take ye wives to your* *Jer. 22. 6.* *sons, and give your daughters in marriage.* Yea, the light of Nature teacheth us thus much; for let a Son privily alienate his Fathers land; ask nature, whether this be good? She cries out of every natural mouth; No, because the land is not the Sons, but the *Fathers goods.* So is it in this case, because children are part of the *Fathers goods.* Hence when Satan had power to spoil *Iobs goods* he slew his Children: and the Jews had power to sell their *Job 1.* *children, not for vassalage and service, but for* *Exod. 21. 7.* *marriage.* If then children shall go against *Non ut, serviant, sed ut ducantur, ut Rabbi.* their consents in this, it will breed a pricking at the latter end.

2. The next thing in marriage is the blessing

Gen. 2.

1 Cor. 14.

40.

Gen. 29. 22.

John 2.

Ez. 62. 5.

Math. 9. 15

Math. 22.

sing of the Minister, that is, commending them being contracted, and their state to the blessing of God. For when God had joyned our first Parents, he said, *Encrease and multiply*: so the Minister in Gods room may pray this to be given. Yea, marriage is the Seminarie of the Church, therefore cannot be better set on, then by the solemnest Prayers. I do not say, that marriage can not be without them; but I am sure that this is agreeable to that rule of *Paul*, *Let all things be done in order*.

3. The *mutual rejoycing of the friends* comes in next; and surely there is a lawfulness of feasting, and mutual rejoycing at marriages. Else Christ would not have blessed one with his presence and first miracle; nor would God have described the joy that he takes in his Church by the *joy of marriage*; nor would Christ have compared the kingdome of heaven to a wedding feast. But let me say with all, that there are no greater sins committed then about things lawfull.

It is lawfull to *eat, drink, weare apparel*, and to *feast*; hence thousands of excesses, and miseries have come in. *Excesses*, as at *Nabals* feast, was drunkenness: at *Absalons*, was murther, at *Ahasuerus* his, was a breach betwixt him and his wife *Vashti*; at *Beltshazzars* carousing and blasphemy, at *Herods*, wanton dancing, and cutting off of *Iohn Baptists* head. *Miseries*, as *Elah* was smote and killed while he was drinking: *Benhadad* was surprised: *Israel*, while meat was in their mouth,

mouth, felt wrath; and *Jobs* children were stifled. Therefore warily consider what ye do at weddings, and what ye should do. *Ye do rejoyce* indeed, but it is with wanton dancings, bawdy jests, and hellish carrowings. But what should ye do? Ye should be carefull to prevent excess, as Christ saith, *Take heed* Luke 21. *that your hearts be not oppressed with surfetting and drunkenness; lest that day come upon you at unawares.* Ye should bring God into all your thoughts, that you feed not without fear. Ye Iude. should do nothing which is dishonest, or of Philip. 4. ill report. Ye should have good wishes, speeches, counsels, and prayers to the new married couples, like those that said, *The* Ruth 4.11 *Lord make thy wife like Rachel and Leah, which two buildeed the house of Israel, and do thou worthily in Ephrata, and be famous in Bethlehem.*

SECT. 10.

3. **T**He consequents of marriage in the Lord are two,

1. *Cohabitation.*

2. *Communion.*

1. Man and wife *must dwell together.* Let the husband *dwell with his wife*, saith *Peter*, 1 Pet. 3. 7. and *Solomon* saith, *Rejoyce in the wife of thy youth, and let her breasts satisfie thee at all times, and delight continually in her.* Prov. 5. 18, 19. This cannot be without Cohabitation. The first institution

D

was

Gen. 2.

was a remedy against solitariness, *It is no good for man to be alone, let us make an help meet for him, and let him cleave to his wife.*

Quest.

I know what you will say; may they never live asunder?

Answ.

Yes, upon three occasions; Upon mutual consent for a time for the good of the Family.

Prov. 7.19,
20.

My husband saith she, is not at home, he is gone a far journey, at the time appointed he will come again. Upon Compulsion, when persecution, or imprisonment forceth it. When some weightie affairs either in Church, or Common-

2 Sam. 11.
11.

wealth requires it. This was Uriah's case when he would not go to his own house while the Ark, and Israel, and Judah, with his Lord Joab were in Tents. Yet must they not live asunder out of choice. It is for an

Prov. 2. 16.
2 Sam. 12.

harlot to be called a strange woman, but for a wife to be a lamb in the bosome, as for the other causes, so for sameness of dwelling.

1 Cor. 7. 3.

1 Cor. 7. 4.

2. As Cohabitation followes upon marriage, so Communion, which stands in three things; a communion of Bodies, a communion of helps, and a communion of joyes. They must have a communion of Bodies, whereby they defraud not one another, except it be by consent for a time, that they may give themselves to fasting and prayer, yet must not this be excessive: for there may be too much uxorious-

Ezek. 18. 6.

1 Cor. 7. 5.

Gen. 25. 21

1 Sam. 1.
27.

ness at home, as well as adulteric abroad. And it must be sanctified by the Word of God, and Prayer. Doe it by rule, and with Prayer, as Isaac and Hannah did. They must have

have a *Communion of helps*, in nourishing, and cherishing each other. To this end there must be a *communion of goods*; they must have one purse, but not for waste: a communion of *Counsel* in matters domestical; they must have one head, as *Pilats* wife and the *Shunamite*, and a communion of *labours*; they must have one hand, and that an helper.

Lastly, they must have a *communion of joy*, by having one heart, as *Isaack* and *Rebeckah*, who sported together, and as *Solomon* gives in rule; *Rejoyce with the wife of thy youth*. Oh how happy a foundation of Gods building would such a marriage lay, to last till death us do part.

Gen. 26.8.
Prov. 5.18,
19.

Thus of the first part of Gods setting up of his building in a Family, *the Foundation*.

SECT. II.

NOW secondly, of the upper building; which stands perfectly,

1. *In wife, and husband.*
2. *In parents and children.*
3. *In masters and servants.*

Begin where God begins, still with inferioriours. Love descends, but dutie ascends. The first pair of *beams* in an house builded by God are *wife and husband*, who bear up this frame.

Amor descendit, officium ascendit.

The wife must submit to her husband as unto the Lord; yea, as the Church is subject to Christ.

Eph. 5.22.
24.

Rom. 7.2. The woman (saith *Paul*) is bound to the law of her husband; yea, this is comely; it is the best fashion that ever they wore. Therefore (saith God) *I permit not a woman to usurp authority*. Whatsoever thou permittest will some women say, I will do it. Nay, saith God, *Thy desire shall be subject to thy husband, and he shall rule over thee.*

Quest.

Will any good woman ask me, *What it is to submit*, that she may conscionably do it?

Ans.

It is to put her self willingly under the government of her husband. Will she further ask me how she must submit? Surely, not by way of bondage, but free service for her self; because she and her husband do make but one.

Quest.

Ans.

Will she further ask wherein she must submit? *Paul* saith, *In all things*, that are lawfull, and honest.

Quest.

Ans.

Eph. 5.22.

In general, she must submit to her husbands honour. *Sarah* honoured her husband, and called him *Lord*. The good wife calls her husband *Ishi*, my man; but the harlot saith plain *Ish*, the man is gone abroad; this is a clear sign that she honours him not.

1 Pet. 3. 6.

Hos. 2.

Prov. 7.19.

Eph. 5. ult.

In particular, she must submit three wayes. By an inward act of the mind, acknowledging his headship, and taking direction from him, if he be wise, and for him, if he be a fool. By an inward act of the will conforming to his good manners and affections. By these outward acts of dutie which depend upon these thus;

1. They must answer their husbands wills. Their

Their questions must not be; Whose will shall be done: for God saith, *Thy desires shall be subject.* Gen. 3.

But what if the wils of their husbands be wicked. *Object.*

Then whether it be better to obey God or him judge you. But in all domesticall affairs, as the Moon doth vail at the presence of the Sun, so must the wife at the presence of her husband. *Sol.*

2. They must answer their husbands *wisdoms* as the *Shunamite*, and *Sarah* who took directions from their husbands. 2 Kings 4. 22. Gen. 16. 6.

But shall not the wife imploy her knowledge and discretion for the good of the Family. *Object.*

Yes, yet with submission to him as head. As when two strings are stroke upon a Lute, the sound is attributed to the lowdest: so must the wife take and use direction to the honour of her husband. *Sol.*

But you will say, some wives are wiser then their husbands. *Object.*

In truth so most of them are unhappie to think, and sometimes it is true; yet the best part of their wisdom is imployed in using it for their Husbands honour, and not her own alone, to disgrace her husband. *Sol.*

No? did not *Abigail* call her husband fool? and why may not others also? *Object.*

It was well known he was a fool; for from thence he had his name *Nabal*. She reveals 1 Sam. 25. *Sol.*

no secret, but speaks of that which was in every bodies mouth. Besides, it was not on his face to stir up strife; nor behind his back to disgrace him, but it was to save his life. As Chirurgions to save the body will cut off a limb, so she was willing to blur his well known name to save his life.

Gen.

3. They must answer their husbands natural dispositions which are without sinne. So *Rebeckah* provided savoury meat for her old husband, such as he loved: as a looking glass she shewed the countenance of her husbands nature as it was.

4. They must answer their husbands spiritual endowments, by kindling, not cooling graces which are given for the family. Therefore she must read and pray with him, and for him, and hear his advices, and be a better comfort then *Jobs* wife was to him in miserie.

Note.

I remember a sad storie upon mine own knowledge. An honest Christian man had a wife, worldly, and distrustfull; and he being much in good exercises, morning and evening in his Family, she would disturb him, and go about rattling her keys, or making some other noise to hinder him, pretending that his time spent that way might be employed in getting money for his Family.

This woman was given over by God to the Devils temptations so far, that she thrust a knife into the pit of her stomach and killed her self; yet before she died, she confessed thus

thus much to me, and craved Gods pardon as well as she could. Oh had it not been better that she and her husband had walked hand in hand to heaven with her due submission?

If now, Fourthly, the good wife will ask *Quest.* me why she must submit?

Surely the reasons are invincible, *The Answ.* *order of Creation* requires it: *Adam* was first created, next *Evah* for him: so the wife is for the husband, as her head. *The order of transgression* requires it. *The woman was first in the transgression.* She was first in evil, last in good; therefore she must submit.

The union betwixt man and wife requires it. *Eph. 5.* The husband is the head of the wife; for direction, protection, and influence. The woman gives not the name to the husband, but *Eph. 4. 1.* the husband to the wife; and to impose a name is a sign of Sovereignty. *Gen. 2.*

So *Evah* was called *Isha*, of *Ish*: and *Solomons* wife was called the *Shulamite*, and the Roman said to his wife, when I shall be *Caius*, *Quando ego ero Caius,* Thou shalt be my *Caia*. *tu eris Caia.*

Therefore let all good wives learn this comely lesson to submit. There are foure enemies in some womens breasts unto this. *Want of wit*, to know their place; *Want of love*, because they married not in the Lord; *Pride*, in aspiring to mastership; and *love of the vanities* of this world, against the minds of their husbands. But pray for mastery over these, and submit.

Prov. 31. Be warie of offending your Husbands;
Doe as *their hearts may rest in you*; and car-
rie all for the honour, and profit of the Fa-
mily.

Quest. But saith the good wife, *May I not dispose
of any of my husbands goods?*

Ans. I reade three cases in which they may;
Where it tends to keep from sinne; and to
preserve their Husbands life: This was *A-
bigails* case: Where the *Husband* is foolish,
and sees not what is good for himself and
his Family; this also was *Abigails* case.

1 Sam. 25.
18.

Where the Husband is an enemy to Pie-
tie, and Mercie, and will suffer nothing to
be done, either by way of Honorarie, or
reliefe: this was *Iohanna* the wife of *Chu-
sa's* case.

Luke 8. 3.

Yet must it be to honour her Husband,
not her self: and so frugally, and wisely,
that the Husbands house want nothing to
further credit or comfort.

Do thus and prosper.

THe husband is next, who must honour his *wife as the weaker vessel.* There is a double honour; Of *Subiection*, so the wife must honour her husband: Of *Love* and complacence, so the husband must honour his wife. This honour stands in *Love*, and in the fruits of it. His love to her must be a dear comforting love; not ordinary, which is to will to every one that which is good, but by which they are glued one unto another to do good, and not ill unto one another all the dayes of their lives. The fruits of it are these that follow.

*Velle cuique
quod bonum
est.*

1. He must account her his *yoak-fellow*, standing on even ground though drawing on the left side.

2. He must dwell with her, that he may be a *rest* for her, as for his own *Vine*, that she may prosper.

Ruth 4. 11.
Ruth 3. 1.
Prov. 5. 18,
19.

3. He must dwell *cheerfully* with her, as *Isaac* with his beloved *Rebeckah*.

4. He must *direct* her, and be the *guide* of her *youth*, both in civil things, as *Abraham* directed *Sarah* when he entertained his strangers; and in spirituals, as when the *Shunammite's* husband directed her.

Prov. 2. 17.
Gen. 20. 16.

5. He must protect her and be the *covering* of her eyes, and *spread the skirt* of his garment over her; that is, provide for her, and protect her, as *David* did his wife, when she was taken by the *Amalekites*.

Ruth 3. 9.
1 Sam. 30.
5, 6.

6. He

Exod. 21.
10, 11.

6. He must *provide* necessaries for her according to, but not above, his means, as God saith, *Thou shalt not diminish her food, rayment, and the recompence of her virginity.*

7. He must *bear with her infirmities*: not *sinnesfull*, these must be cured by instruction, reproof, prayer, ; but *passionall*, as grief, fear, distrust ; and *Penal*, as *Jacob* did bear with *Leahs* blear eyes, and *Rachels* barrenness, and *Elkanah*, who would not love *Hannah* the worst for a fault she could not help.

Gen. 21. 12
1 Sam. I. 23

8. He must suffer himself in some things to be advised by her. This will comfort them against those things they suffer in their husbands love. This will encourage them to undergo joynt care in the Family.

Col. 3. 19.
Quest.
Answ.

9. He must *not be bitter unto her*; wherein doth that stand?

Not in crossing her in worldly, wicked, and wanton things; nor in a just reproving her folly, but it stands in *Affections*, words, and deeds. In *affections*, when trifles draw the heart from love to sower hatred. In *words*, when their tender natures are unjustly wounded by them. In *deeds*, when the wife is used like a drudge more like, then like a wife; as when she is deprived of household government, when she is wilfully shortned in necessaries; and when she is *ill rewarded with blowes*. *Christ* is an absolute Lord, as well as an husband, and so may correct his Spouse; but we are onely husbands, and may not do that which can never be done without sin.

Prov. 31. 27

Now,

Now the reasons why husbands must honour their wives are these: Because they are the weaker vessels. Weakest members are most spared; and brittle vessels are most tenderly used. It is true, they are vessels, therefore they are for use: they are helps to pietie, helps to societie, helps to house-government, and helps to propagation; yet are they weaker vessels, therefore to be honoured, as being for the Closet, not for the Kitchen.

Besides they are *heirs* together with their husbands of the Grace of life. This is the dignitie of that sexe, that neither male nor female are lookt upon by a different eye in God, but all are one in Christ. Yea, would ye not have prayers interrupted? then thus honour your wives saith *Paul*. Yea, they are the gifts of God for all comfort; and such gifts are prized. Gal. 3. 1 Pet. 3.

What therefore remains, but that husbands honour their wives. If an husband say, my wife is full of weaknes, therefore honour her as the weaker; a Venice glass with good usage lasteth long. If he say, she hath bad qualities; love not them, yet honour her, not because she deserves, but because God commands.

SECT.

S E C T. 13.

THe second paire in this building of God are Couplings, and they are

1. *Children,*
and

2. *Parents.*

1. Children next to their duties to God are bound to doe their duties to their Parents. These stand,

1. *In Reverence.*

2. *In Obedience.*

3. *In Thankfulness:*

1. They owe reverence to their Parents; for acting of which there are,

1. *Duties* which they must do.

2. *Sins* which they must avoid.

Ruth 1.

Levit. 19. 3.

1. Their Duties are grounded in a singular love, such as *Ruth* had to *Naomi*; and they are two, standing in a reverent awe of them, as God saith, *Ye shall fear every man his mother and his father.* God placeth the mother first, because they soonest are despised thorough their own indulgence. Next, they must testify this their reverence five ways.

Gen. 22.

Matth. 21.

30.

1 Kings 2.

20.

1. By speaking reverently unto them, as *Isaac*, *here am I my father*; and that son in the Gospel, *I goe Sir*; and *Solomon*, *Aske on my mother.*

2. By

2. By humble craving their blessings. Though they have no propheticall blessings, as *Isaack* had for *Iacob* and *Eſau*; yet God *Exod. 10.* ſaith, *Honour thy Parents, that thou maiſt live.* God hath promiſed them to be an ordinary means to get life of him for honourers of them.

3. By riſing up before them. You know *Prov. 31. 28* what *Bathſhebah* ſaith, *Her children riſe up and call her bleſſed.*

4. By bowing and baring to them (as ſigns of civil honour.) Thus *Joſeph* though a mightie Prince, and his father in want, yet *Gen. 48. 12* bowes to the earth before him, and *Solomon* to *1 Kings 2. 19.* his mother.

5. By not witneſſing againſt them, except *Deut. 33. 9.* in caſe of Treason and Rebellion! for at ſuch a turn, *Levi* ſaw not his father, nor his mother or brethren.

2. Sinnes to be avoyded by children are; Firſt ſetting light by Parents: *Cursed be he, Deut. 27. 16.* (ſaith God) *that ſets light of his father,* that is, gives not reſpect to him, as God and nature requires.

Secondly, Mocking of Parents; *The eye Prov. 30. 17* *that mocks his father, and deſpiſeth the inſtruction of his mother, let the Ravens pick out, and the Eagles devour*: and this I ſpeak upon my own knowledge, that I knew a ſonne many yeares who forſook the courſe of his good father, & neglected the counſel of his religious mother, and as he was going homeward from his bowzing companions in the evening, he fell among

among bushes, and died before morning, and was found by his friends that sought him, with his eyes picked out either by Crows, Ravens, or some birds of prey.

Levit. 20. 9

Thirdly, Cursing of Parents. *He that curseth his father and mother shall die the death* saith God; and our good Saviour doth so cond it.

Mark 7. 10

Exod. 21.

15.

Fourthly, Smiting Parents, *For he that smiteth father and mother shall die the death.* The very Heathens sowed such children in a sack with a Dog, Cat, Viper, and Ape, as Emblems of unnaturalnesse, and drowned them together.

Prov. 2 3.

22.

Col. 3. 20.

2. They owe Obedience unto their Parents: *Obey the father that hath begotten thee, and despise not thy mother when she is old,* saith Solomon: *Children obey your Parents in al things,* for this is pleasing saith Paul. To Obey is an humble being at the command of Parents, and a patient holding out to the end, as *Isaack* to *Abraham* when he was to be sacrificed.

Gen. 22.

And this Obedience reacheth to all things to which the commanding power of Parents extends. It must be shewed in all good things for body, soul, state, either present or future: In things indifferent, as the *Rechabites*, who for it, were looked upon by God with a good eye: In harsh and unpleasing things, as we see in *Joseph*, when he was commanded to go to his envious brethren that loved him not, and in *Isaack*, who was able enough to resist, yet resisted not.

Jer. 35. 6.

& 18.

Gen. 37.

13. 14.

Gen. 22.

All

All the question will be, how far children must Obey? And it may be quickly answered, Luke 14. 26. so far as may stand with the *honour of God*; for otherwise ye reade of *Hating father and mother*; and ye see the best pattern Christ, who checked his mother, and obeyed not against the *houre of his father at the beck*, John 2. and word of his mother. Deut. 33.9.

Again, they must obey so far as stands with the *honour of Government*; for if a son be in place of *honor*, and he commanded base things below him, and unsuitable with his state, he may humbly deny: Yea, and so far must they obey as stands with the *honour of the Family*. Gen. 2. God saith, *Forsake thy father and thy mother, and cleave to thy wife*. How forsake them? Not forsake the duty of *honouring them*, or the dutie of *helping them*; but the dutie of *Cohabitation*, when they have a wife of their own; and the duties of administering their household affairs, when they have Families of their own to provide for.

3. They owe thankfulness to their Parents, which must be held forth in three duties.

First, in relieving their Parents that they may recompense them as *Paul* phraseth it. Parents helped them when they could not help themselves; so must they deal by their Parents that are helpless. Thus did *Christ*, *David*, and *Ioseph*. Let all children look seriously upon these examples to follow them, I Tim. 5. 4. John 19. 26. I Sam. 22. 3. or else remember that memorable *story of* Gen. 47. 12. *Luther*.

Luther. A good Father had put over his state to his sons in *Germany*, reserving onely to himself a power by turns, to come and take his diet at their Tables. One of his sons, being at dinner, and having a *goose* before him, spied his father coming, and set the *goose* underneath the table till his father was gone again. Then takes he up the *goose* which God had wonderfully turned into a *great toad*, which leaped into his face, and notwithstanding all his striving, it could not be removed till it had stifled him, to make him an example of all unthankfull children.

Secondly, In praying for them. If for all that are in authoritiē, why not for them first.

Thirdly, In burying them: therefore it is now grown into a word *Parentare*, to bury Parents; and the solemnities are called *Parentals*. Thus did *Iacob*, *Eſau*, and *Ioseph*.

Oh that all children would be carefull to know these things in Gods building, and do them. I know what many children plead for themselves.

Object. Saith one, my Parents are childish and divers.

Sol. So wert thou, and they were glad to please thee night and day.

Object. Saith another, my wife will not be content.

Sol. Oh, in other things thou canst rule her, in this thou wilt not, to save thy purse.

Object. Saith a third, I am not able to do for them.
Indeed,

Indeed above this God requires not; yet know that Parents will beg for children, why not children for Parents?

Sol.

Saith a fourth, I had no great matter from my Parents. *Object.*

For shame say not so, they were a cause of thy Being by Generation, of thy Living by Education, and of thy Learning by Information by themselves or by others. Say no more, but (children) up, and be doing, or else remember *Abalom*, who being unnatural to his Parents, was hanged betwixt heaven and earth, as unworthy of either, or both. If this, or the like should be thy case, Farewel life, farewell heaven.

Sol.

S E C T. 14.

NExt I come to Parents, and they *must not* *Eph. 6. 4.*
provoke their children to wrath, but bring
them up in the nurture, and admonition of the
Lord.

First, they must not provoke them to wrath. Surely this is not by suffering them to have their wills: For *a child set at liberty* *Prov. 29. 15*
makes the mother ashamed. Neither is it by rebuking them when they do amisse: for not to do this, undoes many a child, as you see in *Adoniah*. Neither is it by correcting them, when rebukes will do no good: for he *that* *1 Kings 1.*
s pares the rod, hates his son. Neither it is by *5, 6.*
keeping them under subjection, for this they *Prov. 13.*
24.

E

must

must do out of love to God; and their souls, or sinne will grow. What is it then? It is a shewing too much rigour and severitie towards them.

As first, when they deny to them what by law of Nature belongs to them according to state, as meat, drink, cloth, and breeding.
 1 Tim. 5. 8. For if any man provide not for his own, he is worse (in that) then an Infidel.

Secondly, when they burthen them with unjust commands. Saul command Jonathan to fetch David out of a mischievous heart against him; and so vexed Jonathan, that he kept from his meat.
 1 Sam. 20. 31. 34.

Thirdly, When they vex them with reproachful words for what they cannot help; as when Saul called his sonne, *The sonne of a perverse rebellious woman*. The fault was Sauls own, and not his sons if he married such a woman.
 1 Sam. 20. 30.

Fourthly, when they rage them with undeserved blowes. Saul took up a javelin to throw at Jonathan, and (saith the Text,) *He rose from the table in fierce wrath*. If Parents thus provoke their children to wrath, they will be discouraged either by dejectednesse, or by fearfulnessse, or by desperate stubbornnesse.
 1 Sam. 20. 33, 34.
 Col. 3. 21.

2. They must bring up their children in Nurture, and this is a framing of them like men and women. It includeth four things.

1. Learning

1. Learning.
2. Manners.
3. Labour.
4. Correction.

1. They must bring their children up in learning. Paul was brought up at the feet of Gamaliel, and you know the care of Pharaohs daughter for Moses, and of Nebuchadnezzar for Daniel: how much more must Christians that know better. The blessed Virgin, though she were poore, would not be guiltie; therefore we reade of her son Iesus, his reading and of his writing.

Acts 12. 3.

Exod. 2.

Dan. 1.

Luke 4. 16.

John 8. 6.

I know some have said, I shall leave my children enough, what needs learning? But there is the more need for that.

Object.

The greater the ship is, the greater is the freight; the greater the freight, the more skillfull had the Pilot need to be.

Sol.

But the poore man will say, alas, I cannot bring him up to learning.

Object.

Truely the more is the pittie, yet I wish them to consider sadly two things; whether they do not spend two pence, or three pence in a week worse? and whether learning be not a better portion then wealth.

Sol.

2. They must bring them up in manners. Riches without manners, is but a Pearl in a swines snout. Therefore here lies Parents next care. If an Heathen when he saw a youth carrie himself unmannerly, beat his Master, saying, Why doe you instruct him so?

Cur sic in-

quis?

Quest.
Answ.

much more are Parents to bee blamed.
If you ask, wherein doe manners stand?
I answer,

1. In Silence.
2. In Speech.
3. In Gesture.

1. They must learn them to keep silence in two cases.

First, In giving their betters leave to speak before them. *Elisha* waited till the ancients had done.

Secondly, in not interrupting others while they are speaking; for he that is *hastie* in his matters, there is more hope of a fool then of him.

2. In speech, they must learn them to use fair speeches, as that yong man to *Christ*, good master, and *Luke* to that high Christian, most noble *Theophilus*. To speak modestly of themselves, as *Abigail* to *Dauids* messenger, Let thy handmaid be a servant to wash the feet of the servants of my Lord. To salute lovingly, as *Boaz* and his reapers, The Lord be with you, the Lord blesse thee. And to thank for kindnesses, as *Paul* to *Aquila* and *Priscilla*, whom not onely I give thanks, but all the Churches of the Gentiles.

3. In Gestures, they must learn them, To meet those that come towards them, as *Abraham* did his strangers: To rise before their elders, To stand before their betters, as *Abraham* while his guests did eat, To bow

to them to whom they are subject, as *Solomon* to his mother: and to give the chief place to betters, and to offer it to others of courtesie. Oh what a bundle of pride would this dig out of childrens hearts before it come to a grown furliness, and scorn.

1 Kings 2.
19.
Luke 14 8.

3. They must bring them up to labour, either of body or of brain. Idlenesse is a poyson to all, especially to youth, who by it have leisure to invent fantastical fashions, or to gaze upon other fools in Israel, and follow them. Water, be it never so clean, with standing stinks; and while men slept, the enemy sowed tares. So long as *Sampson* warred he could never be overcome of the Philistims, but when he idled it in *Delilahs* lap, he lost strength, eyes, and life ere long.

Math. 13.

It is true, to trie a child to too much were severe nicenesse, or paternal crueltie; for when I was a childe, I did as a childe: But yet they must know, as strength of body, and parts increaseth, they are born to labour, not to loyter.

1 Cor. 13

4. They must subject them (as they doe amisse) to correction. As it is not enough to plant a Vine, except we prune and dresse it: so nor is it enough to have children, except we correct them.

We have the best example in the world, and that is *God* correcting his children, who must be our pattern. *God* doth correct them with the rod of his Sonne.

Among the *Romanes* none that were free
E 3 born

Acts 22. 25.

Heb. 12. 7. born might be whipt, but God correcteth every sonne, and so must Parents. God correcteth them in love: He is angry with nothing in them, but with their finnes; and so should it be with Parents.

Exuit patrem ut indueret consulem.

Consul Brutus executed his trayterous sons with his own hands, he put off the father that he might put on the just Judge: but Eli, when his sonnes made themselves vile, restrained them not. Elies anger waxed like warm towards his sonnes, and Gods anger waxed hot against him. He that will not correct, will not take a knife (as Abraham did,) though God bid him.

1 Sam. 2.

Ira Elyte-
puit in filios
ira Dei ex-
arsit in illum

Lam. 2,

Hab. 3.

Psal. 78. 50

videtur.

Again, God moderates his correction. He stands like an adversary, but in the midst of anger he remembers mercy; and correcteth with the rod of men. Yea God measures out corrections answerable to finnes. He weighs a path for his anger by weight, number, measure. So should Parents. Though they correct with the rod of men; yet, if sonnes rise to rebellion, they must bring them forth, and cast the first stone.

3. They must bring up their children in Admonition of the Lord, to frame them like Christian men, to this end,

1. They must train them up religiously.

2. They must guard their Religion and Piety.

1. In training them up religiously lies their greatest care and comfort, by making their Children Gods children.

If *Damatia* could say, I had rather have a *Malle* be-
dead sonne, then to have a sonne unprofitable for *bere filium*
ware: much more should a Christian say, *mortuum,*
I had rather have none then such as are use- *quam bello*
lesse to God. *inutilem.*

If *Aulus Fulvius* said, when his sonne *Ego te non*
was in *Catiline's* conspiracie, I begat thee not *Catiline sed*
for *Catiline*, but for thy Countrey: much more *patria genus*
should we say, I begat not my children for
the world, flesh, and devil, but for God.

This training them religiously doth respect
two things.

1. Their admittance into the Church by
Baptisme. To have a childe the childe of
the Church by Baptisme is the glory of a
Christian. He can not with truth, and glory
to God think that the children of the Jewes
should have a greater priviledge then the
children of Christians; therefore as the first
care of the Jew was for Circumcision; so his
first care is for Baptisme and Circumcision *Col. 2. 11,*
that is *made without hands.* *12.*

2. Their bringing up in the Church in
the fear of God. As in *Jeremiab's* visions, God
first shewed him the *Rod of an Almond tree,* *Jer. I. 11,*
because it blossoms first: so God likes the
dayes of youth to be consecrated to God.

Therefore Parents must first instruct them
so soon as they are capable. It was a Law in *Deut. 6. 7.*
Israel that the fathers should teach the chil- *20.*
dren. *Psal. 78. 5, 6*

2. They must instruct them according to
their capacitie. Train up a childe in his way,

Prov. 22. 6. *saith Solomon*; as *Iacob* drave all his, according to their paces, They are like us in what they are unlike to God. They may die in their youth and folly, and then the finnes of their youth will lie down with them in the dust. They are born blind. The first *Adam* was the *Father of living ones*; the second *Adam* the *Father of Eternitie*, and we are the *Fathers of the blind*.

Pater viventium, pater eternitatis, pater cecorum.

*Acts 28.
Col. 1.*

Our bringing them up in Gods fear, may by Gods blessing, be a means of opening their eyes, that they may be turned *from darknes to light*, and brought out of the *kingdome of darknesse* into the kingdome of Gods dear Sonne.

3. They must (so near as they can) make choise of the best masters for them, As *Moses* had the chief instructor for the sciences of Egypt; so *Iehoash* had good *Iehojadah*. This (among others) is reckoned a cause of *Iulians* Apostacie, that he had two wicked Heathens to be his masters, *Libanus* and *Iamblicus*.

2. They must guard their Religion, and Pietie three wayes,

First by putting them *under Gods protection* by dayly prayer.

Secondly, By providing for them some lawfull imployment; for God annointed *Saul* while he was seeking his fathers Asses; *David* was taken from the sheepfold; and two famous Prophets, *Elishah*, and *Amos* were

were taken, the one from the plough, the other from the herd.

Thirdly, by disposing of them for the best advantage for their souls in marriage. We have a precept, *Take wives to your sonnes, and husbands to your daughters;* and the practise of *Abraham* for *Isaac*, *Manoah* for *Sampson*, yea, and of *Agar* for *Ishmael*, Jer. 29.6.

I now humbly beseech that all Parents would ply these three Rules of *Paul*, and that they would not be *Judasses*, under pretence of a kisse, to betray their childrens souls.

But as *Crates* was wont to cry out to the people, *O men Whither now away? Why take ye such care to gather riches for your children, and have no care to train them up that should enjoy them?* So may we say of too many carelesse Parents among Christians to the shame of holy Christianitie.

SECT.

SECT. 15.

THe last paire are as rafters in Gods building, when it comes to the highest; and are,

1. *Masters,*
and
2. *Servants.*

Eph. 6. 5.

1. *Servants must be obedient to their masters according to the flesh.* By Masters you may not understand those that usurp authoritie over the consciences of men: for, this none must doe, and none must suffer according to

1 Cor. 7.

Pauls rule, Be not the servants of men: but those that are Masters according to the flesh, that is, who rule over the body.

By Servants, you must understand those that by Covenant cannot dispose of their service as they please, but must be at the command of those that hire them. Now, these must be obedient, of which they must weigh,

1. *The Ground,*
2. *The manner,*
3. *The reason of it.*

1. The ground is that *subjection* which is due from the servant to the master. By this he stoops under the authoritie of his master, and it must be discovered three wayes.

1. By inward reverence, his master bearing

ing the Image of Gods Sovereignty; in which respect God saith, *If I be your master, where is my fear?* Mal. 1. 6.

2. By outward expressing of it in speech and gesture, as that *wearie servant*, when he came from the field, did not refresh at his pleasure, but waited upon his masters leisure. Luke 17. 7.

3. By patient bearing of rebukes though bitter, and unjust; as Peter saith, servants be subject to your masters with all fear, *not only to the good and gentle, but also the fromard*, for this is thank worthy. 1 Pet. 2. 18.

But hath a servant no remedy if he be wronged? *Quest.*

God forbid, for the *Magistrate beareth not the sword in vain.* *Ans.* Rom. 13.

If that cannot be had he may withdraw for the present, till the storm be over, as David from Saul, and the Egyptian from the Amalekite, and then come again.

2. The manner of his obedience is,

1. Readily.
2. Pleasingly.
3. Silently.
4. Faithfully.
5. Diligently.

1. Readily, having their eyes alwayes to their masters to be directed by a word, or a nod. Thus did the *Centurions*, when he said to one goe, he went, to another come, he came; to another, doe this, and he did it: when

Pf. 123. 2.

March. 8. 9.

Job 19. 16. when it was otherwise with *Jobs* servants, according to his complaint, *I called my servant and he gave me no answer, I entreated him with my mouth in vain, it was for want of fear, in reference to reverence to their master; and for want of trembling in reference to the judgement of the Lord.*

*Quoad Re-
verentiam
Dominorum;
quoad Judi-
cium Domi-
ni.*

Tit. 2. 9.

Tit. 2. 6.

2. *Pleasingly, pleasing their masters in all things, saith Paul, not as men-pleasers with eye service, but with singleness of heart as in Gods sight, as good Jacob did to churlish Laban. If you ask wherein they must please them? God saith, according to the flesh in all lawfull and honest things.*

Apoc. 18. 13
καὶ τὰς ἐντολὰς αὐτοῦ.

Col. 3. 22.

Tit. 2. 10.
*Sit servus
monosylla-
bus Domino.*

The masters are over the flesh, not the spirit: therefore slaves are called bodies, because commands of masters reach onely to the body. The servants must obey onely in outward things. As the dominion of masters is limited, so is the obedience of servants.

3. *Silently, not answering again, saith Paul, therefore that rule is good. Let the servant speak in one syllable to his master.*

Yet I shall shew you two things.

1. *Wherein servants may speak?*

2. *Wherein they may not speak?*

1. They may speak in three cases; First, when *just occasion* is offered by questions: for they are condemned who *when they under-*

Prov. 29. 19 *stand will not answer.*

Secondly, when they receive wrong from their

their masters, they may with humble respect clear themselves, as *David* did of treason, by ^{1 Sam. 24.} shewing his innocencie by three signes, the ^{10, 11.} lap of *Sauls* garment, his water pot, and speare.

Thirdly, when wholsome and good advice may doe their masters good, as you see not onely in *Naamans* servants when they advised him to follow the Prophets counsel ^{2 Kings 5.} though it seemed but mean unto him, and also in *Job* when he was in his prosperitie. ^{13. Job 31. 13.}

2. They may not speak in two cases. First, by private mutterings and grumblings against the command of their masters.

Secondly, by open crossing and thwarting them by perverse and snarling words, to provoke them to anger and displeasure.

4. *Faithfully*, as, *Jacob* obeyed *Laban*, by bearing the heat of the day, and burthen of ^{Gen. 38. 39} the night for his good; and *Joseph* obeyed ^{40.} both *Potiphar*, and the Jaylor, who looked not to any thing under his hand, so faithfull was he. This faithfulness stands in two things.

1. In seeking to *encrease* their masters good to their lawful power: for *talents* are put out to the servants for the masters gain. ^{Matth. 25. 27.}

2. In not diminishing them. They must be no pickers and stealers, faith *Paul*. ^{Tit. 2.}

They will say, I may make bold with a *Object*. little which hurts not my master.

But I say, crack conscience (for a little) ^{Sol.} which doth a little hurt, and who will trust thee

Marth. 25.

thee in more? If *Achans* tounge of gold lye before thee thou wilt not spare. God delights to say to a good servant, *Thou hast been faithful in a little.*

Object.

But haply thou wilt say, my master is hard and this provokes me to do otherwise then I would.

Sol.

I say, it matters not, thou goest by this way, from the service of an hard master, to the service of an harder, The Devil, and what gainst thou by that?

Prov. 27.

18.

1 Kings 17.

1.

2 Kings 5.

16.

5. *Diligently. He that waits on his master shall be honoured,* saith *Solomon*. For this cause servants are said to stand before their masters, to be alwayes at hand upon every occasion: and Heathens painted servants with their hands full of tools to imply their diligence about any work that their masters set them about.

Quest.

But you may ask me whether servants are never free from this obedience to their masters?

Ans.

I answer, they are not free from the habit of it, so long as they are under *Covenant*. Yet they are from the acts of it at three times, when they are the Lords prisoners by sickness in truth not pretended: when they are to rest in the night except in extraordinarie cases; and when they are bound, according to good orders of the Family, to serve the Lord either privately with their masters, or publikely upon the Lords day.

Now thirdly, the reasons why servants must

must thus obey are these. 1. Because thus they honour Christ. They are more Christs then their masters; therefore they *obey as the servants of Christ*. 2. Because *this is acceptable to God*, and he will pay better wages then men; for they shall *receive the reward of inheritance*. 3. Because thereunto they are called, and heartned by Christs example, who served to the uttermost for our good.

Eph. 6. 6.
1 Pet. 2. 19,
20.
Col. 3. 24.
1 Pet. 2. 21.

Oh that all servants would learn to be better servants then they are or have been, according to these directions. I am sure, if they do not, at the last they will lie down in sorrow. Oh that they would carefully studie the lessons of servants as they are laid down in the good word of God! Oh that the patterns of noble servants in the Scripture lay before them, as of *Eliezer Abrahams* servant, that faithful, praying and diligent man; and of Jacob when he was a servant to *Laban*, and of the Centurions servants, who were at such a punctual beck. Oh that they would never forget *Pauls* motive, *That you may adorn the Doctrine of God our Saviour in all things*! Oh that they would think what a disgrace it is for unworthy servants to live under the blessed beams of this Gospel of light, and life. Certainly, if God set these things home, they would alter their course, and be obedient according to Christs will.

Col. 3.
1 Pet. 2.
Tit. 2,
Eph. 6.

Gen. 24.
Gen. 31.
Matth. 8.
Tit. 2. 10.

S E C T. 16.

Col. 4. 1.

Psalm 101.

2. **M**asters must give unto their servants that which is just and equal. Masters must make it their first care to chuse servants aright. How watchful was David for this, when he said, *No deceitful person shall live in my sight; he that telleth lies shall not abide before me?* Truly, so should it be with all masters. This will blesse their state as we see in Jacob, and Joseph, and the contrarie will poyson children, and all the comforts of our Families. I heartily pray, that men may be as warie to chuse them as they are to chuse sheep, and swine, and dogs, and horses, according to their races.

And having chosen them, that they would.

1. Give them that which is just.
2. Give to them that which is equal.

1. Masters must give to them that which is just, that is. what is due to them by positive lawes.

This they must perform both,

1. In Thought.
2. In Words.
3. And in Deeds.

1. In Thought, not thinking to exercise absolute dominion over them, but such as they must

must account for to God ; therefore the Apostle useth this motive, *knowing that ye have a master in heaven.* Eph. 6.9.

2. In words, both in *commands*, and in *instructions*. The masters commands must be *pious, possible, and proportionable*. They must be *pious*, that is, things agreeable to Gods will : not as *Sauls* was to *Doeg*, to fall upon the Lords Priests ; nor as *Absolons* to his servants to kill *Amnon*. They must be *possible* of things feazable. Therefore when *Eliezer* suspected the possibilitie of his doing after *Abrahams* command, he said, what if the woman will not follow me ? *Abraham* replied, *then thou shalt be clear.* They must be *proportionable*, when they command them labour, but not above strength. The poor Israelites were servants in Egypt, and the Taskmaster caused them to gather straw, and make their old tale of brick ; this was above strength, and so unjust. But God saith, *over your brethren you shall not rule with rigour or crueltie.* They must also do justice in instructions. Servants must serve their masters as Christ, and this they cannot without instructions first. *Abraham* armed all his trained servants, that is, his *Catechized* servants, whom he had so well instructed, that they would follow him through all dangers ; and *Hezekiah* made the servants copy out part of *Solomons* Proverbs for their rules to follow. If masters take not this course, their servants cannot adorn the Doctrine of Christ.

3. In deeds, as masters must be careful for their servants health, if in their service they be sick, as that good *Centurion* was, who went to Christ for his help; and in providing sufficient meat and drink for them, as *Solomon* did for his workmen, and the good housewife for hers according to the equitie of that rule, *Prov. 31. 15.*

6. *1 Cor. 8. 9.* Thou shalt not muzzle the mouth of the Ox which treadeth out the corn, and in providing due punishment for them according to Law, when they do amisse, by which means masters should be better served: so by justly paying them their wages. This maketh up a sweet harmony betwixt masters and servants, according to that expression of Christ, *He agreed with them for a penny,* they make a sweet symphonie or harmonie betwixt them; but the contrary makes a fearful jarre and crie, which God hears.

Deut. 15. 13, 14.

Math. 29. 2.

James 5. 4.

Inaequalibus dare equalia, inaequale est.

2. Masters must give to their servants that which is equal, which is due by Charitie, and Christian meeknesse. For equal doth not comprehend equal honour, and equal offices of love, that is, such as the servants performe to the master; for this is a good rule; To give equal things to unequal persons is unequal. But it is to be referred to the mind and manner of doing, that as the servant performs his dutie equally, so the master must perform his. The servant obeyes as to the Lord, the master rules as the Lord piously. The servant obeyes from the heart willingly; the master rules with a mild and fatherly affection.

Now

Now, this equalitie comprehends foure Job 31. 15.
duties. 1. To account that servants are of *Phile. v. 16.*
the *same mould*; yea, and partakers of the *same* *Habent cu-*
grace of Christ. They have a common skin, *tem commu-*
though not a common covering: 2. To *nem licet*
hearken to them and *yield* to them when rea- *non vestem.*
son, and truth is on their side. 3. To have Job 31. 13.
respect to humane infirmities, as sicknesse, 14.
age, and passions. 4. To give well deserving
servants more then is due to them by Cove-
nant and bargain. If they be better then ser-
vants, it is but equal that we be better then
masters.

Oh that all masters would labour to be
such ! I shall give you but three motives.
1. Our servants are *fellow servants* with us
to God. If the Angel said to *John, I am thy* Apoc. 19.
fellow servant, much more may the master to
the servant. 2. Death will level us all; yea,
it may be will make the servant above his
master, if he be above him in grace: for there
the servant is free from his master. 3. Masters Job 3. 19.
have a Master in Heaven, that is *God*, He is
Omniscient, and it were impudencie to deal
wickedly when he looks on. He is *Holy* and
Iust, and will not wink at iniquitie, though
indulgent masters will, and doe. He is *Omnipotent*,
and able to punish all iniquitie he
hates. The very thought of these things
ought to make better servants, and better
masters.

S E C T. 17.

THUS I have brought Gods building in a Family from the Rule to the Timber, from the Timber to the Framing, from the Framing to the Foundation, from the Foundation to the upper Building, even to the Roof. We are come now to Gods Finishing of a Family, which is by an orderly government under a good father and mother of a Family.

Quest.

You may aske me, why doe you say an orderly government? For, may not disorderly persons be in a good Family? You ask not of (may) as lawfully, approvedly, but (may) as possible, and then I answer, They may.

Ans^r.

*Epist. 137.
quantumli-
bet vigilet
disciplina
domus mee,
homo sum
& inter ho-
mines vivo.
Nec mihi
arrogare au-
deo ut do-
mus mea
melior sit
quam
Arca Noe,
&c.*

It was holy *Augustines* case; therefore he writes to the ministers, seniors, and the whole Citie of *Hippo*, that they would not faint in their course, or judge hardly of him for it. *Although* saith he, *the discipline of my house be quiet, and vigilant, yet am I a man, and live amongst men; neither dare I arrogate to my selfe that my house should be better then the Ark of Noah, the house of Abraham, Isaac, Jacob, and of Christ.* Thus may it be also with many a good man. Yea, there have been no worse men in the world, then they that have the best means of grace in the best Families.

In *Adams* family there was a murdering *Cain*; in *Abrahams*, a persecuting *Ishmael*; In *Noahs*

Noahs, a scoffing Cham; in Isaacks, a profane Esau; in Davids, an undutiful Absalom; in Mephibosheths, a faithlesse Zibab; and in Elishahs, a lying Gehazi. Neither may we wonder at it, because Religion descends not by inheritance, for Adam begat a child in his own likeness, a sinner like himself. Yea, Religion is the work of God, and he hath other ends, in means of Reformation, then Conversion, as we may see in Pharaoh, and in Elies sons.

Gen. 5.3.

Rom. 9.17.

1 Sam. 2.

25.

Yet what then? Shall not therefore a good father and mother of a Family strive for an orderly government? Yea much more. Ye know what a people God told the Prophets Jeremy and Ezechiel that they should preach unto, even as bad as briars and thorns; yet he did it not to cool their affections, but to make them more zealous: so I present what possibly may be to whet you to put to all your strength for orderly Families.

Jer. 1. 19.

Ezech. 2. 5.

7. & 3. 7.

Thus did Adam and Evah, whose religious Family was called *The face of God*. Thus did Joshuah, David, Cornelius, or else such high praises of them would never have been left recorded for our imitation.

Gen. 4. 14.

Gen. 18. 19

Josh. 24. 15.

Acts 10. 2.

Consider therefore seriously,

1. *What all Governours of Families must doe to this end?*
2. *What either of the Governours must doe?*
1. In general, all Governours of Families

must be carefull to *looke to themselves*. If they shine not before the rest, but lie rotting in the dunghil of nature ; ye shall have a den of swearers, drunkards, lyars, whoremongers, cheaters, and the like, in a Family. For *Jeroboam* will make Israel to sinne, *Augustus* will fill his Court with Schollars, *Tiberius* with dissemblers, and *Julian* with Apostates.

They must care again, to be such at home as they seem to be in the assemblies of Gods people, that is, truly religious. *David* prays that his people may be corner stones, and polished ; so doe I pray, that all Governours of Families may be such. They must care (as they can) to draw into their Families such as be gracious, or at least submit to gracious courses. Though a Family may be named *Good*, from the better part, yet it is best when the Canaanites are kept out of it.

But now secondly to come unto particulars, see what either of the Governours of a *good Family* must doe for their parts.

1. *The Father of a Family.*
2. *The Mother of a Family.*

SECT. 18.

1. **T**HE Father of a Family must care for three things.

1. That his Family serve *God* everie day. When *Joshuah* saith, (*I and my Family will serve God*) he doth promise, and binde himself for every day of his life after: As when *David* said, *thy face will I seek*, it binds him for his ever. Josh. 24. 15

To this end the master must either teach (*as he can and ought in a private way*) or provide that his Family be taught in *Gods will*. Deut. 6. 7.
The command of *God* requires it: and the general bond of Christians to exhort, edifie, and comfort one another reacheth unto them. Besides, the pattern of good men which doth powerfully invite them. See what *God* saith of *Abraham*, and it is notable what *Solomon* saith of his father, *Heare* (*O you children*) *I give you a good Doctrine*: Gen 18. 19
for I was my Fathers sonne, and he taught me. Prov. 4. 1.
2, 3, 4.

2. The master must pray (by himself, or other) both with and for his Familie. As the *Patriarch's* were the Princes and Priests of the Familie, so masters are chief heads; and truely without Praier they and their Families lie open to the fearful wrath of *God*; for he will powre out his wrath upon the Families that call not upon his name. Ier. 10. 25.

Certainly, masters are bound to do what good they can for their Families; and how

can they say so to God, when they have not praied for, and with them, which is a special means.

Quest.

Ans.

1 Thess.

All the question wil be *when they must do it?*
Not once in a moon, or week, or year; but
pray continually, argues morning and evening
at least.

Gen. 38.
Jude 9.

Iob 1.

1. They must do it in the morning (if they be at home, and well :) because though their family rise well, yet ere night they may fail, fall sick, and die Though they seem faithful now, they may be faithlesse, if God deliver them not from their own hearts. *Er* and *O-nan* were alive in the morning, but dead before night. *Abimelech* well in the morning but his brains almost near beat out before night. *Jobs* children well in the morning, but crushed to death before night. How would such accidents sting masters Consciences, if they had not cared to prevent such accidents by prayer?

2. They must doe it in the Evening, because thieves may spoil us of our goods, bloud-suckers may bereave us of our precious lives, winds may blow down our houses, fire may devour our goods and persons, the malicious Prince of the aire may annoy us. Oh how had we need to bring Gods hedge about them by praier, an internal sleep, or any sad accident shall be the lesse unwelcome to us and ours.

2. He must care that his Family serve God
on the Lords day. To carrie Gods sense distinctly

ly I shall tender three Rules. 1. *Masters must care that their households keep the Lords day as well as themselves.* That Law of God, *Thou shalt write the Law upon the posts of thy house and gates,* doth look two waies. Deut. 10. 1.

To all under government, and telleth them what should be required of them so long as they lived in the Family, and to all masters, what they were to look after from all them that went in and out there. For in this Commandement more specially, what we are bound to do our selves, we are also bound to be a means to further others in : therefore God saith, *Thou, thy sonne, thy daughter, thy man-servant, thy maid-servant, and the stranger that is within thy gates.* Equitie and Justice doth also require it : that as they help us in many things, we should help them in the best, and as God hath made them ours, so we should make them Gods. Exod. 20.

2. Masters must be careful so near as they can, to bring their whole Families to the publick exercises of Religion. I mean those that are in a capacitie to make any profit by them.

When Jacob went up to Bethel, he called his people and assembled them together; and when David went to the house of God, he carried a great train with him; so should good masters doe now. This favours of a spirit fit for the Gospel, and these times of grace, whereof it is prophesied we should say, *Come let us goe up to the House of the Lord: Let us goe* Gen 35. 2, 3
Psal. 42. 4.
Ec. 2. 2, 3.
Zach. 8. 2, 3.
22. 23.

goe speedily to pray before the Lord, and seek him,
I will goe also.

3. Masters must have what care they can over their peoples profiting in Religion: for this is that which gives life to all the rest. Therefore they ought familiarly to talk with them of what they have heard, as Christ did with his Disciples. They shall finde these blessed benefits by it; *Attention* to the publicke ministerie; *Retention* of what is heard; and *Duties* better performed to God and to themselves.

3. He must have care that his Family be kept in a course of good order. He must have a watchful eye over every soul in the Family. If *Solomon* would have them to take heed to their herds, and to know the state of their flocks; much more of their people. Surely God loved this in *Job*, when he said, *It may be my sonnes have sinned, and blasphemed God in their hearts.*

He must also see the orders of Gods word to be observed in it. And if there be a scolding *Isaiah*, he must shut out of doores with him: or if such as *David* speaks of, he must not let them abide in his sight, so farre as he hath power to help.

If a King were to come to thy house, and there were some traitour in it, wouldst thou not discard him? how much more must thou have care to cast off presumptuous sinnefull traitours, seing God must come and dwell with thee, or else thou diest for it?

S E C T.

SECT. 19.

AS for the Mistresse, or goodwife, God must have her keep an orderly Family also.

To this end,

1. *She must ordinarily keep at home.*
2. *She must govern the house in her place.*

1. *She must ordinarily keep at home.* The harlot sits at the doore, and walks idling in the streets: but Abraham said of his wife, *she is in the Tent.* And indeed a wife is fitly compared to a snail; not because she must be slow, and sluggish as a snail, nor because she must be fowle and fluttish, where she goes, as a snail; not because she must dwell alone from her husband, as a snail, but because she carries her house upon her backe, to shew where her mind and ordinarie abode must be. Tir. 2. 5.
Prov. 7. 12.
Gen. 18.

For gadding brings to harlotrie, as we see in *Dinah*, who by gadding came crackt home; and gadding makes idle and busie bodies, as *Paul* saith, *Going about idly from house to house, and being busie bodies.* What? Idle and busie too? How can that be? Idle in their own affairs, and busie in other folks matters. 1 Tim. 5. 13

But you may ask, must they immure and imprison themselves up in their houses? Quest.

No

Answ.

No surely, they may goe abroad in foure cases. To holy meetings for the duties of Godlinesse ; thus did the good *Shunamite*, and *Hannah*. To friendly meetings for visiting one another ; so the blessed Virgine visited *Elizabeth*, and other neighbours visited her. For household necessities in her charge ; so the *Canaanitish* woman came to Christ for her daughter, and the wife of *Jeroboam* came to the Prophet for her childe. And with her husband, when he shall require her, as *Sarah*, *Rebekah*, *Naomi*, and the blessed Virgine did. Yet must they not be from home idly, or frequently.

Luke 1.39.
40, 48.

Matth. 15.

1 Tim. 5.14

Quest.

Answ.

Prov. 31.
13, 14.

Hest. 4.16.
Prov. 31.

Prov. 31.26
27.

She must govern the house in her place, as Paul saith, *Unworthy are they to have good wives, and worthy to be punished with worst, who deprive them of all Household government, and use them onely as servants and drudges.*

If I be asked, how I would have her govern ?

I answer from the Scriptures, By exercising her self in some profitable imployment, as seeking wooll and flaxe, and labouring cheerfully with her hands, being like a *Merchants* ship that fetcheth her food from a farre : By appointing her maids work and overseeing them in it. For if *Hester* appointed her maides religious work, surely she would not fail in the rest ; and by ordering her children and servants in wisdom, as that good Housewife did.

Oh how gloriously is Gods building finished,

nished when it is thus ordered? It is not enough to provide for the bodies of them under you, but specially for their soules: therefore be vigilant to pull downe the Synagogues of Satan in your Families; let the Devil be cast out. Bring in the private exercises of Religion into them.

Cornelius, brought in prayers and almes; Acts 10. 2. there is one.

The *Bereans*, searched the Scriptures when Acts 17. 11 they had heard; there is another.

Eunice, Catechized her childe, there is a 2 Tim. 3. 15. third.

Christ, sung a Psalme in his Family after supper; there is a fourth. Matth. 26. 29.

Lastly, labour sincerely to keep the way of God publikely and privately in your family, and then that honourable Inscription will come to you, which came to *Aquila* and *Pri-scilla*, To the Church that is in thy house. Rom. 16.

Thus is Gods building finished.

S E C T. 20.

4. **L** Et this building be but furnished with Gods furniture, and then ye have *The Lords building of the house*, and they shall not labour in vain that build it.

Now this house is furnished two waies.

1. *By getting goods.*

2. *By giving goods.*

This may seem to be a Paradoxe; but I shall smoothe it before I leave it.

1. We may get good fixe wayes.

1. *By lending.*

2. *By borrowing.*

3. *By selling.*

4. *By buying.*

5. *By letting.*

6. *By hiring.*

And if ye doe them according to *Gods Rule*, ye furnish *the House of God*.

Luke 6.35. 1. As for lending, *We must lend, looking for nothing again.*

Object. But put case we doe, can lending, be furnishing of an house, when in lending we part with our own?

Sol. Yes, very well; for the righteous is liberal, and lendeth, and *his seed doth inheris the blessing.*

To conceive the Rule then, weigh ;

1. *What is meant by lending ?*
2. *What is meant by looking for nothing ?*
3. *Why we must so lend ?*

1. Lending stands either in turning over of the proprietie of goods to another to spend, upon condition of returning the same in kind, or worth, after the time set, as money, victuals; or in turning over the use of a thing to another for a time, to be returned the same in number and worth at the time appointed, as when we lend any utensil ; For lending comprehends two things.

First, *Mutuum*, that is, *Meum*, and *tuum*, or *ex meo tuum* ; now mine, now thine, to return in kinde or worth : Next *Commodatum*, mine in possession, and thine in use for a time freely to be restored in the same.

This lending is a free putting over : for this is the nature of lending, as Christ saith here ; and thus it is distinguished from buying, selling, letting, hiring, changing, and all mercenarie acts ; and it is for a time, to distinguish it from free giving which is for ever ; and it is but till the time appointed, and this is just. Then it is no longer ours, but to be restored.

2. About *looking for nothing* again, I shall clear three points.

1. *What*

A Christian Family

1. *What we may look for again?*
2. *What we may not look for again?*
3. *How it appears to be Christs sense?*

1. *Mutuae-
qualitatem.*

2 Kings 4.

2. *Ream a-
ctionem.*

Rom. 13.

*Amorem &
gratitudi-
nem.*

Rom. 16.4.

Exod. 22.
14, 15.

1. We may look for again. First what justly answereth to the thing lent: therefore *Elisba* chargeth the widdow to pay her debts.

Secondly *An action of debt*, if they can pay it and doe not; and if there be no other remedy; for this is one of the ends of judicature, by which Law is administred, and which is good if it be used lawfully, because the sword is to defend the oppressed.

Thirdly, *The like courtesie* in times of need; this is but equal; *support one another in Love*; doe good one to another.

Fourthly, *Love* and thankfulnesse. This *Paul* payed cheerfully unto *Aquila* and *Priscilla*, unto whom I give thanks. These things we may look for; yet here we must be careful that our hearts do not carry us to lend for these things sake, for then are we selfe-seekers.

2. We may not look for again, The like good turn to be done to us for lending sake, as lending; because it is a free act; nor any gain for lending, as if we wisht that what we lent would come laughing home: because this overthrowes the nature of lending, which ought to be free; and this takes away the equitie of lending, which is onely that the lender be no loser.

3. It

3. It appears that this is *Christ's* sense, in the word *Nothing*; because by this rule he doth onely oppose the *Pharises*, who were Luke 6.32, willing to lend onely to them that were able 33,35. and willing to benefit them again, and from whom they looked for the like.

4. The reasons why we must so lend, are taken from Christ himself, which are; First, the command of God. Secondly, the promise of *Christ*, *your reward shall be great in Heaven.* Luke 6.34, Thirdly, the sign of sonne-ship; ye 35. shall be the children of the Highest. Fourthly, the example of God, he is *kind to unthankful ones*. Fifthly, and a difference from ungodly men, *sinners lend to sinners to receive as much again*; but you are not in communion with such, therefore you must look for *Nothing*.

Now from this rule of *Christ*, there is a double inference,

1. *That lending is a dutie.*
2. *That lending must be free.*

1. It is a dutie, because *Christ* saith, *Lend*; and we must take his word. To help you therefore in it, I shall shew you,

1. *Who must lend?*
2. *To whom we must lend?*
3. *Why we must lend?*

1. Every one must not lend; but first, he that hath this worlds goods of his own. This excludes servants, they must not lend their masters

sters *goods* : children, they must not lend their Parents *goods* : Condemned persons, they must not lend confiscated goods though they were their own ; unlawfull getters may not lend unlawfully gotten goods, but should restore them to the true owners. Secondly, He that hath wisdom to lend for the good of the publick body, he must lend when he hath to lend of his own.

This excludes all unthrifitie persons ; who are under tutours and governours, and madmen, who want wisdom to mannage such a work.

2. Those that may lend, must not lend to those to whom they can doe no good ; as to Spend-thrifts who live in wicked courses ; to Gallants, who spend all upon back and belly ; to men not able to mannage their trades ; for so they pull down a Common-wealth ; to men not able to pay again ; these are not the objects of lending, but of giving ; to men that live above their states ; for this feeds pride, and ruineth them ; and to men that seek lending for spending, as Drunkards, who spend on the Lords Day in drinke and Tobacco, more then they get in the week to pay debts.

But if ye lend, ye must lend to those to whom ye may doe good, whether they be
 Gal. 6. 10. *good rich*, to whom you may lend out of courtesie ; or *good poore*, to whom (if ye are able)
 Psal. 112. 5 ye must lend out of mercy, for a *good man shewes favour and lendeth*.

If

If ye say, *I can not lend to all.*

Obiect:

That is true, therefore *a good man lendeth,*
and *will guide his affairs with judgement.*

Sol.

Psal. 112.5.

3. The reasons why they that may, and can must lend, are because it is a commanded dutie, *If thy brother be poore, thou shalt not harden thy heart, but thou shalt lend unto him*

Deut. 15.7.

8.

sufficient: Yea, because by this means we provide for our children, The righteous is merciful, and lendeth, and his seed inherits the blessing: and because we may not be a means to multiply the poore, and so, lessen the givers. A little lent, many times, by Gods blessing and mans industrie, may make a giver, and keep from povertie.

Psal. 37.26.

4. It is also inferred necessarily that *lending must be free: looke for nothing, therefore receive but thine own. Look for nothing, therefore lend for nothing. I cannot say, but that they who have plentie of money may, not by lending, but by another contract, place out their money with those that have plentie of trade, by which they make gain, and receive profit by it: for there is neither reason nor conscience, but that when money is made fruitful the owner should have a share in the fruit: yet doe not as common Usurers, who strive to take this excellent dutie of lending out of the world.*

For it takes from it three things; The Nature of lending which is free. The Equitie of lending, which is onely to make the lender no loser, whereas they are gainers: and The

*Nulla inter-
posito pratio*

Ex d. 22.

14.15.

Use of lending; for if they can lend for gain, no man will lend freely.

Deal you better with lending, and use this dutie well which Christ requireth. In general, doe it out of true love, not self love: for others good, whether you lend to rich or poore. In particular, lending is double: *Naked* and bare, upon a word of entreatie, promise, and no more. *Cloathed* and palliated with pawnes, pledges, bonds or bills. It is not absolutely lawful in all cases to take pawnes and pledges; therefore mark the Scripture expressions, *If at all* thou take a rayment for a pledge, *you must not take the upper garment, or nether milstone, nor a widdowes rayment, nor a widdowes Oxe*: That in Solomon, *take his garment that is suretie for a stranger, and take a pledge of him for a strange woman*, is not spoken of a poore borrower, but of a desperate foole that will rashly be bound for a stranger, and wickedly get money for harlotrie. But if thou do take pawns, things of necessary use are not to be withheld though they pay thee not. For rayment pawned must be delivered; and the *milstones*, and so any necessary instruments by which a living is gotten; because the *life* is gotten and maintained by them. Use lending according to these Rules and prosper.

Exod. 22.
26.

Deut. 24. 6.
ver. 17.

Iob 24. 13.

Prov. 20. 16

Exod. 22.
26.

Deut. 24. 6.
12, 13.

SECT. 21.

2. **A**S for *Borrowing*, you must if you would furnish with God, pay justly when due, and fully without defalcation. For this is your rule, *Owe nothing to any man, but that ye love one another.* Rom. 13.8.

You may say, then I may not borrow at *Object*. all.

Yes surely, else why should God command *Sol.* lending: thus therefore you must understand it; owe nothing that is due to be paid without leave. Some will pay, but not all. Some pay at last, but not justly; some pay nothing but ill words.

But to remedy all, First labour to owe as little as possibly you can; for it is a baseness to borrow, *The borrower is a servant to the lender,* saith Solomon. Prov. 12. 7.

Secondly, If you owe any thing, labour to pay: so long as thou art in debt, *thou art in a snare,* deliver thy self saith Solomon: abate thy expenses in meat, drink, clothing, and refreshment till thou be at libertie. Prov. 6. 1, 2, 3, 4, 5.

Thirdly, think often how unjust it is that thou shouldst be better in thy estate by another mans losse.

Fourthly, let that note of a godlesse man stare upon thy Conscience to affright thee, *The wicked borrowes, and payes not again.* Psalm. 37.

2. Use what is lent thee so, as thou restore it well, and honestly. To this end, use it to

that end it was lent thee, and restore it safely at the time appointed: This is just according to Gods Word, and thy Conscience, and will bring Gods blessing to the building of the Family by it.

S E C T. 22.

3. **F**Or buying, selling, letting, hiring, God gives one general rule; *Defraud not, or goe not beyond your brother in any matter.* Dealing is so intertisted with deceit, as if tradesmen generally had another rule to walk by, from another Bible of their own devising.

1 Thess. 4. 6

But God will have an account from every tradesman of this rule which he hath given them.

Enquire,

1. *Who is meant by our Brother?*
2. *What is meant by going beyond, or defrauding?*
3. *Why you must not doe it?*

1. By brother, you must understand every one that you are to deal with. *Have we not all one Father?* and so we are all brethren. That speech therefore is rotten, *Let the buyer beware.* He was a stranger, he should have looked better to it. I have read of some Heathens who would teach their children to lie

Mal. 2. 10.
Caveat emptor.

to strangers and enemies, but not to friends. But these children forgot this distinction, and made bold to lie to their best friends. so we finde it in tradesmen, who mistaking *brother* for a friend onely, deceive poore strangers, and out of custome make bold with their friends, and give them a currish and unkind nip upon this account, *that he is my friend that I can gain by.*

2. By *going beyond*, or defrauding, you must understand over-reaching, cozening in bargaining one with another, as in buying, selling, letting, and hiring.

3. The reasons why ye may not doe it may be these:

First, Because *God is the avenger of all such*, as *Paul* hath it. I know *He that doth a dutie onely for feare, is an enemy of justice*: Yet an eye to the punishment is one ingredient which must have a stroak here. And this is most true, where mans justice fails, Gods vengeance comes in to make a supply as in the case of *Ahab, Iesabel, and Naboth*. Gods rules are excellent; *Rob not the poore because he is poore*, *1 Theff. 4.6*
Qui tantum timet est inimicus Iustitie.
for the Lord will plead their cause, and spoile the *Prov. 22. 22, 23.*
soul of them that spoyled them.

Secondly, Because there is a kind of Adulterie or worse filth in it. The Law saith, that *Nature hath made a marriage betwixt the heart and the tongue*; therefore when the heart and tongue doe disagree, words are conceived in adulterie: so may we say betwixt words and truth of things in bargaining, so farre as acts are

produced without the concurrence of words and truth, they are brought forth in adulterie.

If therefore there must be no defrauding in any matter, you must first *be equal in selling.*

To this end weigh,

1. *Who must sell?*
2. *What must be sold?*
3. *How it must be sold?*

1. For the person that must sell, he must be a just professor, one that owne a commoditie by good right, and hath judgement to doe it. This is but equal, and so excludes thieves, fools, and all that have gotten goods unjustly, which must be restored (if they would have pardon) and not sold.

2 Kings 5.
20.
Acts 8.

2. That must be sold which may be valued with money. Not the graces and gifts of God either *miraculous* or *ordinarie*, as the pardon of sinne, or the like, of which sale *Teceliris* was a great Merchant for the Pope in the daies of *Luther*, no nor justice must be sold by bribery, which is to be reckoned for in too many places of Iudicatures, nor must lies be sold by false witnessses, or ungodly Lawyers; nor courtesie, mercy, time, by the common Usurers; but that which may be valued by money.

Yea, Thirdly, It must be worth the mony we sell it for.

Quest.

If you ask how it shall be valued?

I answer,

I answer, the worth of a thing is double; *Ans.*
 Natural, and so a living Flie by natural worth
 is of more value then all dead gold; usual,
 and this is valued by the goodnesse of the *Esd. 1. 22.*
 thing, if it be not counterfeit and vitious, as *Amos 8. 6.*
 when wine is mixed with water, drosse with
 silver, chaff, and refuse with wheat: and by
 the rarenesse of a commoditie; in this case *2 Kings 5.*
a cab of Doves dung, and an Affes head is valu- *18. 25.*
ed above their natural or usual worth. Yet
no commoditie must be made rare by our in- *Prov. 11. 26*
grossing and forestalling; for he that withdrawes
the corn hoping for a dearer market, the poore shal
curse him, but blessing shall be to him that sells it;
and so for other commodities.

But you will say, *May a man in no case sell* *Quest.*
for more then a commoditie is worth? I know *Ans.*
 but one case in which they may, and that is
 when by the sale of it a man is damnified; for
 then the losse may be repaired; otherwise the
 very *Thuriaci* made the seller sweare before
 the Magistrate, that he sold for no more then
 his commodity was worth.

But still you say, may not a man sell for *Quest.*
 more then it is worth, *when he sels for time?*

This selling for time undoes many a man, *Ans.*
 in making him a debter before he knowes
 how to pay, and embezels the state of many
 an heire, who flourisheth for a time, and sels
 his inheritance by leisure. But you must know
 that there is a fourefold price of commodi-
 ties. *Pious*, betwixt brother and brother; *Dis-*
cretet, betwixt man and man; *Rigid*, betwixt
 Christian *mentatum.*

Christian and Turk ; and *Augmented* above these three. The first three exceed not Justice, if a tradesman be worsted by delay. But the fourth doth. For it biteth and devoureth for times sake, and which is not in a mans power to sell.

3. As the *how* and manner of selling, it *must not be deceitfully* in word or deed. Not *in word*, by flattering the buyer, or praising the commoditie above its worth, or by concealing the faults. Not *in Deeds*, when they deceive in the kind, as by selling *dros for silver* or *refuse for wheat*; or in the *Qualitie*, as by making it seem better then it is by false glosses, false lights, or by comparing it with worse: or in the *Quantitie*, by false *weights* and *measures*, both which are alike abominable to God.

But then you will say, we shall never be rich.

You know not that, remember a good Proverb, *that light gain makes an heavie purse*: And forget not two excellent Proverbs of Solomon, *An heritage hastily gotten shall not be blessed, and a faithful man shall abound with blessings: but he that makes hast to be rich, shall not be innocent.*

Es. 1.
Amos 8.

Prov. 11. 1.
Amos 8. 4,
5, 6, 7.
Levit. 19.
35, 36.
Deut. 25.
14, 15.
Object.
Sol.

Prov. 20. 21
Prov. 28. 20

S E C T. 23.

2. **I**F there must be no defrauding in any matter, you must *equal in buying.*

To this end consider.

1. *The person of whom you must buy.*
2. *The thing you buy.*
3. *The manner of buying.*

1. You must onely buy of him that hath right to sell, whatsoever pennie-worth you may have, you must not (as near as possibly you can) *buy stolne and uniuersally gotten goods.*

If you doe, you doe communicate with him in sinne, and countenance him in it. Remember what God blames, *Thou sawest a thief,* Psalm. 50.
and runnest with him; 18. and what Solomon saith, Prov. 29. 24
He that is partner with a thief, hates his owne soul: Yea, if you doe, you bind your selves to losse, *by Restitution,* though you have paid for it. For ye must restore that which is another mans, how precious so ever it be to you, and seek your remedie of the seller. If you say you have bought it. You may also buy another mans house and lands, shal you therefore possesse them. So nor ought you to possesse any things that is another mans right, howsoever it be made yours. If all the unjust persons and plunderers in these times, who without martial warrant have gotten estates

estates by this way would think sadly of it, their crests would soon fall.

2. Consider the thing bought. It must be *a thing to be sold*, not the gifts of God, nor remission of sinnes, nor holy orders; but a thing to be sold; and a *thing worth no more then we buy it for*, at least between brother and brother. *Amos* blames them that buy *the poore for silver, and the needie for shooes*. This is done when ye set small prices upon poore peoples works, and commodities, which is a crying sinne of these times; and when great prizes are set upon such commodities as the poore must buy and live upon, which is as crying a sinne as the former. *Iob* saith, If I have eat the fruits of the land *without silver* (except it were given him) let thistles grow in stead of wheat, and cockles in stead of barley. Most people care not how deare they sell, and for how little they buy. They would have it for lesse then it cost the seller, they cannot endure honest gains. But they will finde this to be unequal, and that it will breed gravel in their teeth.

3. The manner of buying must be lastly considered, and must be void of all deceit, either in word or deed. It must not have deceit in words: for the buyer must not debase and dispraise the ware below the worth. If he doe, *Solomon* puls him by the sleeve; *It is naught, it is naught saith the buyer, but when he is gone he brags of his penny worth*. It must not have deceit indeed by paying counterfeits

feit, and clipt coine, or lesse then they agree for; both are faults of the miserable wretches of this time.

S E C T. 24.

3. IF there must be no defrauding in any matter; you must be *Equal in letting.*

To this end Consider,

1. *What letting is ?*
2. *How it must be performed?*

1. *Letting is the putting over the use of a thing to another for a price, the propertie remaining in our selves.* I say, for a price to distinguish it from lending which is free I say, the propertie remaining, to distinguish it from lending of money, wherein the property in laying of it out, passeth away.

2. This letting must be performed upon these termes.

First, that which is let must *be fit for the use for which it is let.* To let a fool or idle person to doe a wise mans businesse is unjust. To let a lame, dul, weake horse, to doe a sound quick horses work is unjust. To let barren and ill conditioned Land, for good and fruitful; or to let an house that is readie to fall, for a sufficient one, are unjust : we doe not as we would be done unto.

Secondly, that must be lett *whose use must be*

be distinguished from the propertie, that the Letter may have his own again, which can not be in money.

Thirdly, In letting profit must be so proportioned, that he that hires may be sufficiently recompensed for his labour, and charge. *Solomon* let his Vineyard in Baalhamon to keepers, so, as he had *A thousand pieces* of silver for his Rent, and the keepers *Two hundred*, for their labour, and charge. But if we look to most Landlords now, we shall finde such pennie worths, that the tenant labouring never so hard, can scarcely live.

Exod. 22.
15.

Exod. 30.
20. to v. 3.
c. 31.

Fourthly, He that is the Letter must bear the hazard of the thing let, if it miscarrie not thorough the hirers fault: therefore they are unjust who exact recompense above Covenant. Certainly, *Laban* was wicked who would not stand to a plain bargain with *Jacob* about the discoloured sheep, though by his care *Laban* had been made rich. Such Landlords, and Letters may encrease, but not be built by God.

SECT. 25.

4. IF there must be no defrauding in any matter, you must be *Equall in hiring*: and because hiring is of two sorts, I shall shew that you must be equal in both.

First, If you hire *persons for labour*, you must allow an equal stipend. Their labour is great as *Jacobs*, and the labourer is worthy of his hire. You must (if he be poore) give it him without delay. *The workemens hire*, (If his work be done) *Thou shalt not withhold till morning*, saith God. If you doe, God calls it *Oppression*, and that sin *Cries as well as others*.
 Gen. 31. 6.
 39. 40.
 Levit. 19. 13.
 Deut. 42. 14, 15.
 James 5. 4.

Secondly, in hiring of things: First, you must *acknowledge God* the great Landlord, as *David* saith, *The earth is the Lords, and the fulnesse thereof*. This will breed Conscience in the use of it, as if ye had hired it of him immediately. Secondly, you must use the thing hired in that manner, and to that end for which it was let, both in regard of Commodity and owner.

It was a great indignitie when the *Houfholder* sent his servants to receive *Fruites* according to the bargain, and they were ill entreated and persecuted. These respected not the ends of their hiring, and were used accordingly; so may justly all unjust hirers be served in the end.

Se-

Secondly, You must *restore* and deliver it up at the time appointed. The Parable of **Mtth. 25.** the *Talents* teacheth thus much where you see the *Talents* were called for, and delivered to the Owner, with the improvement of them.

Thirdly, You must make what was hired good, if it have miscarried thorough your default. This Cod requires of *things committed* unto your trust; much more of things which are hired by you. **Exod. 22: 12.**

Oh, that all this Justice were in foil use! But it must be confessed that it is too great a stranger till death comes, and the Books are opened, and then, many times it is too late, when men are in as bad a case as they who call to the mountains to fall upon them, and the hills to cover them?

THUS you have had the furnishing of Gods building by getting; now secondly, you shall have it by giving goods.

You will ask, Whether a man can furnish an house by parting with what he hath? *Quest.*

I answer yes; let God be true, and every man a liar. *Ans.*

Solomon saith, *Cast thy bread upon the waters*, that is, the poore, in respect of multitude, and moysture by crying for bread; and *after many dayes thou shalt finde it.* Paul saith, *What a man soweth he shall reape; and he that soweth bountifully, shall reap bountifully;* and Solomon again, *What a man gives to the poore God will pay him.* *Eccles. 11. 1. Gal. 6. 7. 2 Cor. 9. 6. Prov. 19. 17*

Therefore, for giving, remember that speech; *It is a blessed thing to give, rather then to receive.* *Acts 20. 35.*

From hence I shall render two Rules about giving.

1. *There is a giver, as well as a receiver.*

2. *To be a giver is blessed, rather then to be a receiver,*

1. There is a giver certainly; *For the rich and poore meet together, and God is the maker of them both.* He hath charged the one sort to give; he taketh order for the other sort by moving for relief; *Break thy bread to the hungrie; call the poore;* and by ordering relievers to the best advantage of *the* *Prov. 12. 2. Math. 5. 42. 1 Tim. 6. 7. Es. 58. 7. Luke 12. 13.*

Acts 6.1.2, *the poore*, He gives also Patterns of both, and
 3. that amongst his own people. He tells you
 of *Abraham* the purchaser, *Jacob* that had
 enough, *Solomon* that had gold like stones;
 others who have either been alwaies poore,
 as *Paul* who saith, *Unto this houre we hun-*
 1 Cor. 4. 11 *ger*; and *Lazarus*; or been made poore, as they
 Heb. 10. 34 *that suffered the spoiling of their goods*, and
 & 11. 37. *wandred in sheep skinnes, and goat skinnes.*
 All which God doth order for the exercise
 of the grace of liberalitie, and mercy in some;
 and of faith, patience, and contentment in
 others. Therefore be you thankfull in both;
 be you content: and holy in either because of
 God.

2. To be a giver is blessed rather then to
 be a receiver. Let me open this unto you and
 shew,

1. *What it is to be a giver?*
2. *What it is to be a receiver?*
3. *What it is to be blessed?*
4. *Why it is thus blessed to be a giver?*

*Quod me-
 um est tuum
 efficere nul-
 lo iure co-
 gente.*

1. To be a giver here is not to be a giver
 out of justice, but out of bountie, and mercie.
To give is to make what is mine thine, no outward
Law forcing me. A giver is he that freely makes
 that which is his to become, another mans.

2. To be a receiver is he, that accepts as
 his own, what is given from a right owner;
 either out of bountie, as when *Solomon* recei-
 ved from the Queen of Sheba, or out of mercy,
 and when the *poore* receive from the rich.

3. To be blessed, is to be in good case or
 happie state in this present world. This

This you will say may discourage the receiver?

Object.

Not so, for it is not our welfare before God, but in the course of this life; as when the Psalmist saith, *Blessed is every one that feareth the Lord, and walketh in his wayes.* How blessed? *He shall eat the labour of his hands,* ^{2, 3.} *happie shall he be, and it shall be well with him: his wife shall be as a fruitfull Vine.* In which words you see, though he that fears God be blessed before God, yet here he speaks of a blessednesse in this world, that is, an estate that is more commodious, and comfortable, as Christ saith, *Blessed are the barren in the dayes of persecution, and banishment.*

Sol.

Psal. 128. 1.

4. The reasons why it is thus blessed to be a giver, are; 1. Because he that gives feels not the poore receivers troubles, and temptations. He need not say, *What shall I eat, what shall I drink?* 2. He most resembleth God, and Heaven, and Ierusalem which is above, which are spent, and spend, by perpetual blessings, and influences. 3: He is in this an Actor and doer in the providence of God, whereas the receiver is a sufferer; and the more active we are, the more like to God are we, who is a pure act.

Match. 6. 31

Hence I would perswade every giver, to see the excellencie of this estate, and to use it well. If you ask how this may be done? I answer; 1. Acknowledge it a dutie to give. The whole course of nature receiveth to give. The

Match. 25. comfortable sentence in the last judgement is *Si non pa-* to givers. If we give not as we can, we may
nisti occidi- may be guiltie of murther, therefore *sti.* Daniel

Dan. 4. 27. said to that great king, *Let my counsel be ac-* acceptable to thee, *break off thy sins by righteousness,*
and thine iniquitie by mercy to the poore. The co-

Obiect. vetous man saith, May I not do with my own
what I will? God may, but not you. You must

Sol. say, as *Joseph*, am not I under God? In his
own right God took from *Laban*, and gave it

Luke 19. unto *Jacob*, God tooke from the *Egyptians* and
gave it to *Israel*; but you are *Gods stewards*,
and may not say as *Nabal*, *shal I take my meat*
and my drink, which I have provided for my ser-
vants and gave it unto strangers? No, no; you
know what became of him, know then for
certain, as preaching, hearing, prayers are du-
ties, so also is the giving.

2. Labour to give as you should, weigh
with me foure things.

1. *Who must give?*

2. *To Whom my must give?*

3. *The order to be observed in giving?*

4. *The manner of giving.*

Quod me- 1. They must give, first that *own things by*
um est dare. proper or delegated right. It must be of what,

1 Tim. 6. by some right is our own. These givers are of

1 Io. 3. 17. two sorts; either they that have abundance
of this worlds goods; or they that have from

hand to mouth. These must give in some cases

as we see in that poore widdow, who cast in her
mites; and the labourer who must work that he

may give to others. But hence are excluded

children,

children, servants, and all that have not a right in what is to be given. 2. They that can judge of what they doe, to doe it as a dutie. For it must be done with understanding, and conscience. Hence therefore are excluded mad men who cannot do what they do from well settled conscience; and prodigal fools and children who are under the tuition, and government of others.

2. We must give to those *that are Gods receivers*, whether they are friends, or foes. If *Quest.* you ask who these are? 1. They are such as *Ans.* Christ describes; and are distributed into *Matth. 25.* *Brothers, Believers, and Enemies*, if thy enemy hunger, feed him. 2. Such as we are not forbidden to give unto by the Law of reason and conscience. Now there are 4 sorts of persons that ask. 1. *Travellers* in their way, like the wounded man betwixt *Jerusalem* and *Jericho*, or the stragling *Egyptian* in the field; to whom *David* gave bread and water. Though *1 Sam. 30.* these may be knaves, yet because we know *11, 12.* not their persons, and their necessities, and they may be better then they shew for, therefore it is good to give to them, for it is better that ten knaves be relieved, then that one of *Gods servants* go emptie away.

2. *Aged and Impotent* persons, as that *A&C 4.* *Creeple* at the beautiful gate of the Temple, *Deut. 15.* blind *Bartimeus*, and the like. For such *God* *4. 11.* provides comfortably in both Testaments. *1 Tim. 5. 4.* These are *Gods receivers*, sometimes for *16.* *Christs sake* dwelling in them: sometimes

A Christian Family

for Gods sake who created them, and will not have us to forsake the work of his hands; sometimes for our owne sake, whose flesh they are.

3. *Bedlams and distracted people*, who though I fear that some of them are counterfeits, and there be a fault that they wander about, yet because we know nothing certain, and we find how hard it is for distracted persons to work and settle; therefore though the man be overlookt, yet must we relieve the humanitie in him from that golden rule, *Do as ye would be done unto.*

4. *Travellers never out of their way*, who wilfully have no abiding place. These surely are none of Gods receivers while they are such; and though by importunitie sometimes they get something from us, and by the negligence of Officers they hunt from us the fat of the true poore; yet their course is detestable, and not willingly to be maintained, both because they live without God, irreligiously, and without government, inordinately.

1 Tim. 5. 8.

5. The order to be observed in giving three texts shall direct first, saith Paul, *If any man provide not for his own, he hath denied the faith, and is worse then an Infidel* in that. Here then is the giver first to look, *to his own.* Next saith Paul: *Do good unto al, but especially to the household of faith.* Here the giver must next looke, *to the faithfull.*

Gai. 6. 10.

Deut. 15. 7.

Lastly, saith God, *If there be a poore man among you of one of your brethren, thou shalt*

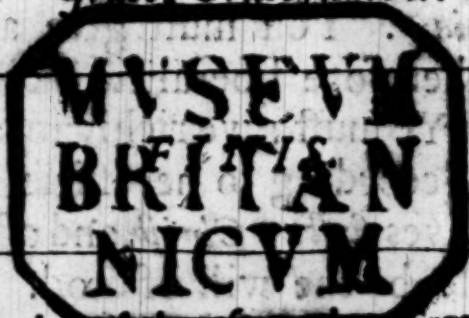
shalt not harden thy heart, nor shut thy hand from thy poore brother. Here the giver must in the next place look to the poore brother, yet with this exception, that greater present necessitie calls for it, first to those that are furthest off from us either in the flesh, or in the spirit.

Now, lastly, we are come to the *manner of giving*, which mostly is set down by *Paul* to the *Corinthians*. You must give as Christs ^{2 Cor. 8. 1.} almnens; therefore liberalitie is called The ^{8.} *Grace of God*. Ye must give richly in affection, ^{2 Cor. 8. 2.} and action, according to necessitie. Ye must ^{3.} give your selves *first to Christ*, and afterwards to others use by the will of God. Ye must ^{2 Cor. 8. 5.} give freely; for if there be a willing mind, it is ^{2 Cor. 8. 12} *accepted of God*. Ye must give so, as other men ^{2 Cor. 8. 15} *be not eased, and you burthened, and grieved*; for thus you may be thieves, and murtherers to your selves in doing good to others. Ye must give in charity, for otherwise all your giving, ^{1 Cor. 13.} is as a sounding brasse, and tinkling cymbal. Ye must give in faith, believing the promise that God will give it back again, in kind, or in a ^{Gal. 6. 9} greater blessing. ^{Prov. 11. 18} *He that soweth righteousness, shall receive a sure reward.* And that ye may be encouraged, look upon our blessed Saviour, ^{2 Cor. 8. 9.} who though he were rich, yet for your sake he became poore, that ye through his povertie might be rich.

And thus I have plainly pencilled out unto you the Lords building of a *Christian Family*. I have ascended from the square, to the

the timber; from the timber, to the framing;
from the framing, to the laying of the founda-
tion; from the foundation, to the upper
building; from the upper building, to the fi-
nishing; from the finishing, to the furnishing;
*that God may dwell in it and have glory, and you
may have comfort and say,*

Grace. Grace. unto it.



The Author of *this Book* hath
published four other Books, viz.

1. *Wills to: Bakers, or a Mothers Catechism, wherein chief saving Prin-
ciples of Christian Religion through the Words of it are first briefly pre-
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understand his error. 2. On Matth. 13. 45, 46. 3. Heretick seeking Peace
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3. On Psalm 31. 5. Into thy hand I commit my Spirit, &c.*

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Judge between the Children of Israel and Ammon. 2. On Matth.
7. 12, Whatsoever you would men should do to you, do ye even so to them,
3. On 1 Tim. 1. 19. Holding Faith and a good Conscience.*

4. *A treatise of Church discipline, proving the Church of England to be
a true Church, hath a true Ministry and true worship. On Heb. 10. 25.
Not forsaking the assembling of our selves together as the manner of some
is.*

All which Books are to be sold by *Philemon Stephens*, at
the gilded Lion in *Pauls Church-yard*.

